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   *Reference*: Allison and Rogers 284; not in STC.

2) *Suim riaghlacha s. Phroinsiais*, [anon.], [1614–18?], from the unique copy in Archbishop Marsh’s Library, Dublin, by permission of the Keeper.

   *Reference*: Allison and Rogers 800a; not in STC.
THE AUTHOR
TO THE READER.

I present thee here (pious Reader) with twelve signes of Divine Predestination, collected at spare hours out of the sacred Scriptures and holy Fathers; which for the help of memorie beare each one their Device, or Emprese in the front of them. This Mirror if thou shalt take daily into thy hands, to glasse thy self therin, and diligently marke how many of these signes thou discoverst in thy self; whether all, or none, one, or but a few,
To the Reader.

Thou wilt be able (if thou alters it not thy course) to give a mere conjecture in whether booke thy name be written, either of Life, or Death; which booke are for the present shut up, not to be opened, till the last General day; when those, who shall not be found recorded in the booke of Life, shall be cast into that dreadfull lake of Fyer: whereas those, whose names are registred in Heauen, shall participate of a Joy, which neither knowes a Measure nor an End.
Series Signorum.

The first sign of Tredistination is an internal light, which beares for it's Device, a Burning Torch. The Motto is: Thy Word is a Lanthorne to my feet, and a light into my paths. Psal. 118.

II. A readiness to die. Th. Deu. A dead man's Scull 2. Th. Motto: I desire to be dissolved, and to be with Christ. Philp. 1.


IV. Contempt of worldly things. Th. Deu. A bare Alter despised of all it's ornaments. Th. Motto is: I hate for Christ's sake accounted those things damageable, which were beneficial to me. Philip 3.

V. Patience in midst of long affliction. Th. Deu. A Rose tree. Th. Motto: You are Blessed who weep now, for you shall laugh. Inc. 5.

VI. Frequenting Sermons Deu. The figure 2. Th. Motto is: The wise man shall increase his wisdom by hearing. Prov. 15.

VII. Alms-deeds befavoured with a tender affection. Th. Deu. A Patience tree. Th. Motto: God hath committed the care of his neighbour to every one. Eccl. 7.
Series Signorum.

VIII. Self contempt. The Imprese, The Cyprésse tree. The Motto: Unles you become as little infants, you shall not enter into the Kingdom of Heaven Mar. 18.

IX. Love of our enemies. The Deu. Two thwarted lances combind with an olive wreath. The Motto: Be not vanquished by evil, but by good conquer evil. Rom. 12.

X. Detestation of our pasted sinnes. Deu. A Rod and Scourge. The Motto: I will come presently to thee, and remove thy candlestick out of it's place, unles thou doce penance. Apoc. 2.

XI. Propension of our wil to Good. The Deuice, An Anchore. The Motto: I have inclined any hart to fulfil thy justifications for euer. Psal 118.

XII. Moderation of our passions, or the victorie of temptations. The Deu. A Strung Lute. The Motto: Thy desire shall be subieckt unto thee, and thou shalt maister it. Gen. 4.

The Coronides of the Zodiace is a short discours of the scarcity of the Predestinate.
THE FIRST SIGNE
OF PREDESTINATION.

San Internall light, which beares for its DEVICE a burning Tapor; The MOTTO Lucerna pedibus meis verbum tuum, & lumen semitis meus. Thy word is a lanthorne to my secte, & a light vnto my pathes. By this light we behould so clearly, the manifold benefits of Almighty God, the vanitie of the world, the short durance of our liues, the filthy nestle of sinne, & the vanishing shadowes of all earthly pleasures, as at the first glimpse thereof, one shall presently conceive an ardent longing, to depart towards heauen, and cry out with the Kingly Prophet. Situat anima mea &c. My soule hath A
The Christian thirsted after God that liuing fountayne; O when shall I come and appeare before the face of God? Multi dicunt, quis offenderet nobis bona? There are many demand who shall shew us any good. O God the light of thy countenance is impress't vpon vs, and we will walke in the light of that countenance of thine.

The first Paragraph.

The light of reason which our most bountifull Lord in deriuing from his owne countenance, hath placed in the better part of man, is as it were, our inward Guide & Instructor. This is that light which not onely distinguisheth vs from beasts, but euen imposeth a kind of necessitie vpon vs, to become like to God. This light imprinted in the mind of man, is a kind of perpetuall exhortation, whereby we are euuer and anone admonished, not do that to others, which we would not have others to do to vs, for as we deal with others, so are we to
Zodiac. expect, that others should deal with you, quæ mensurā mensi suæ sunt remissur 1 in 6. nobis; for which cause we are neither by open force, not courte practices, to violate others, either in point of their substance, or reputation. By this light we both perceive all created things, and also God our Creator, (though darkly veiled) in full and entire possession of them all, most perfect, blessed, eternal, abundantly sufficing himself, and every thing, the beginning, middle, and the end, inhabiting an inaccessible light as liberall as he is rich of works, and gifts, whom it costs no more to performe any thing, then his barely willing it, who is all mercy & goodness, and yet with all, a most holy, sweet, and incorruptible Judge, and one who is farre above all flattery, besides he is all Justice, whose forme, & dimension is beyond all expression admirable, whose like was never scene, nor can ever fall under humane conceite and imagination, to whom all beauty, all comeliness compared, are but meere dark-
neffe, and contemptible shaddowes, and yet to this most louely and exquisitbe beautie, nothing can be more gratefull, then to be beloued of vs. The same light discouers besides unto vs, the wondorous works of our maker, the interchageable dominion of the night and day, the Maiestical face of heauen, brightly shining with so many Starry eyes, the immeasurable journeys of the Sunne, and Moone, the flowrie bosome of the eart, the seas dreadfull Empire, the severall nations of living things, the wonderfull increase of seeding vegetiues, all which proceed from God without the least exercise or labour of his hands, but he made them all by willing onely they should be made.

Moreover this light of faith and reason, demonstrates, that the supreme felicitie of man, consist's in his conforming himself as neere as may be to his makets resemblance, for that which most resembleth, is ever most gratefull, and certainly nothing can adde more to an Images perfec-
tion, then a necessity, similitude to the patterne from whence it was drawne. Which happinesse at last we shall arrive vnto, but in another countre, in another world, in the land of the living. Nondum apparuit quid erimus & c. It is not as yet appeareth (saith S. Iohn) what we shall be, only this we know, that when he appears we shall become like vnto him, in that we shall behold him truely as he is. From the thought of this, fecoded by refulgent light, the will conceiues an incredible content, hope raiseth vp it's self, to a most eminent height, and the affection mounthes vp, all enflamed vnto Almighty God; for what can be more ravishing sweet vnto a soule, then to consider it's self, the lively Image of so infinite a beautie, and haue the assurance that it is most deare to it's resemblance. But this light is not so bountiful of it's rayes to every one, for which reason the royall Prophet, who well knew by experience, that all were not participant of this consolation, doth congratulate with himself, for so high a prero-
2. Sig. 6  The Christian
gatire. Signarit est super nos lumen vultus sui Domine. O Lord (sayth he) the light of thy countenance is impressed on us, thou hast given me joy in my heart, not in the hearts of others but in mine owne, and of such onely (O thou soueraigne goodnesse) whom thou hast predestinated to everlasting life. For this we will gladly walk in this light of thy countenance, and rejoice in thy name all the day long, for being delivered out of darkenesse, and rendered capable of understanding every day more, and more of thy holy will, and by a dearer and strecther bond of alliance united unto thee. Basi sumus & Israel &c. O Israel how blessed are we (sayth the Prophet) to have those things manifested unto vs, which are pleasing to Almighty God. And Iob when all both in heaven and earth did seeme to conspire against him, yet remembering of this light, was not a little comforted.

Barnab. 4. Splendebat lucerna eis super caput meum &c. His lampe (sayth he) did shine over my head, and I did walke in darkenes by the light thereof: Wherefore you (sayth the
Zodiakē.

Ecclesiasticus) who fear the Lord, love him, and your hearts shall be enlightened.
Lux vestra in tenebris orientur &c. Your Ecc. 4. light shall shine forth in darkness, and
Isay. 5. our Lord shall beflow upon you a perpetual rest, and replenish your Souls with splen-
dours. Whereas if you once separate your selves from God, you will be
inoulu'd in Egyptian darkness on
every side: Nam error er tenebra peccato-
toribus, concretata sunt: for errour, and
darkness are joyntly created with
wicked men.

The 1. Paragraph.

T Aliadixerunt in Inferno hi, qui pec-
caverunt. This was the discourse of
sinners in hell, and tell me what was Wis. 5.
their discourse ó holy spirit, for it
will appeare no vayne nor idle
curiositie to be inquisitive what the
damned say in hell, and for vs who
are so couetous of newes what
is done in this King's Pallace, in
this Princes Court, to heare what is
done in hell, if it be not vngratefull,
will much lesse be vnprofitable, espe-
A iiiii
8 The Christian cially since there are no uncertayne humours, such as commonly pale currant in reporting newes; What therefore are the discourses of the damned? Ergo errauerimus, à via veritatis, & luxuria, lumen non luxit nobis. Therefore we haue erred (say they) from the way of Dei, & the light of JUSTICE hath not shined upon vs. Therefore we haue erred? This is the consequence, but where is the antecedent to it? Venite & fruamur bonis, quae sunt; vino precioso, & vunguento nos impleamus, & ne prateres nos flòs reporis, coronemus nos Rosis, antequam marcessiant; nullum pratum sit, quod non pertranseat luxuria nostra. Come (say they) and let vs enjoy those commodities which are; let vs take our fill of precious wine and sweet perfumes, and let vs not loose the flower of our time, let vs crowne our selves with roses before they fade away, let no medow be vntravers'd by our no- reoussnesse. What could kine or oxen do more, then invite one another in this manner vnto the flowry meddowes? And this is the antecedence they put in the world, vnto the consequence,
which they make in Hell. What miserable Logick is this? Where they made their antecedence, there they should have added the consequence, & when they sayd, come let us enjoy those commodities which are, they ought instantly to have concluded: Therefore we have erred, since either we must do penance in this life, or burne for it in the next, this is a place to repent our selues of our sinnes, and not to make no end of sinning, we are rather now to think of Crofles then delights, here we are put to fight, we must exspect to triumph in another place. Therefore you have erred, it is a good, and true consequèce; but all too late, and the light of Iustice hath not shined upon you, and what is this light of Iustice? If it be Iustice, as Jurists affirme, to afford every one his right, then is it likewise a parte of Iustice, to set a right value, and esteeme on things, whence that light of our Soule, whereby we determine what account we are to make of them, is deseruedly stiled the light of Iustice, our understanding, and
2. Sig. 10 The Christian
this is that which the damned so lament they were deprived of. To judge of pleasant wines, to crowne their heads with choyce garlands, to please their palats with exquisite fare, and pursue their pleasure through every pleasant gouve, none were more exactly skilld then they; but that all these pleasures were no wayes to be preferred unto eternall ones, they wilfully choose for to be ignorant of. They were so addicted to their vaine, and ignominious pastimes, as all the joyes of the Blessed seemd of small moment, but compared to them, they affected so passionately their delicious wines, their banquets, Roses, and voluptuousnesse, that they ever dared to comtremne the felicitiue of heaven, & made no account of all eternitie in comparison of that liberty of sinning which they had; but this was a most vnjust esteeme of things, as the light of understanding evidently declares, which teaches vs to prize eternitie at so high a rate, as for its sake alone to despise all other things. Therefore you
ZODIAKE.

have err'd, the event doth plainly shew it, and the light of Justice hath not shone upon you; now it is too apparent. Many there are, who whilest they obstinately follow their depraved ways, refuse utterly to learn what 'tis to go aright, but are content to be so mislead by their willful and grateful Ignorance, and such as these were you, o yee miserable wretches, wherfore now cry, and howle, for you are like eternally to sing no other note, but ergo erranmus, therefore we have err'd, therefore the light of Justice hath not shined upon us. This is the ditty of the damned soules, this the mournesfull song they shall sing forth for all eternitie.

The 3. Paragraph.

O Christians, therefore take heed, that you deprive not your selues of this same heavenly light. May our Saviour, Lord descend upon us his presence, and in-liten our eyes, for by the least glimpse of this light of understanding, it will be no hard matter to apprehend, that
The Christian

We are not to make more account of men then God; of riches then of conscience, nor to set more by humane favour, then divine; that no pleasure whatsoever, is to be prefered to heaven, nor these instable things unto eternal ones. And truely sayes Saint Christophome. He can find nothing on earth to belye his affection on, who hath but once favoured of celestiall things.

This light of understanding our good God was pleased should shine most plentifully on Saint Austin's soule, when being advised (sayes he) to make reflection on myself, I entred into the inmost of all my self, and there saw with such an eye, as my soule afforded me, the invariable light of God, which who soever knowes, doth know eternity, & I perceived myself to be so farre estranged from these, in an uncouth land; and not much unlike to this light of understanding, was that light of devotion, of which S. Bernard speaketh. Beseech for thy self (sayes he) the light of devotion, a bright Sunday, together with a sabbath and repose of mind, where like an old soldier
priviledg'd with rest, for his long service, thou may'st passe over all the labours of thy life, without any labour at all, in running with a dilated harte the way of the commandements of God, whence it will arrive, that, what at first thou underwents with force, and bitterness of mind, thou shalt afterwards performe with much sweetnesse, and consolation; to which likewise the royall Psalmist inviteth vs, where he sayes. Accedite ad eum, & illuminamini. Tast and behold the sweetnesse of our Lord. And this is the delightfull light of heart, that flame burning with the very spirit of pleasure, which God makes vs euer day more, and more partakers of, and with proportion to this light inkindled in our bosomes, God, who is incapable of all augmentation, and euer wayes immense, doth yet after a wonderous manner receive increase himself.
THE CHRISTIAN

THE SECOND SIGNE OF
Predestination.

Isa. readiness to die, which is signified by a dead-man's scull, with these words; Coarctor et dubius desiderium habens dissolvi, & esse cum Christo; I am in doubt between two, having a DESIRE to be dissolved, and be with Christ. Et vos similes erit in minibus expectanibus Dominum suum &c. and be you (sayes our fauour) like to men awaying their Lord at his returne from some Nuptiall feast, that when he comes and knockes, they may freight-ways open vnto him. Then sayth S. Gregorio, it is that our Lord doth knock, when by visiting vs with any grievous sickness, he denounced vs that death is near at hand, and then we readily open vnto him, when we entertaine his summons, with a friend-ly welcome: That guiltie person makes small haft to open the Judge
the doore, who dares not issue out of his bodyes prison to meete with him, neither can he with any securitie behould his countenance, whom he knowes he hath affronted in such unworthy manner, whereas he, whom his hopes and actions haue render'd secure, will presently open unto him when he knocks, he will be glad, and take it for an honour that he call's him, and be cheerefull even in the mid'ft of teares, in consideration of his future recompence. Why then do we not desire (with the Apostle) to be dissolued and be with Christ, seeing 'tis every ways better, then to liue here prolonging of our wofull banishment. It is impossible that he should die ill, who hath liued well, neither on the contrarie, that he should die well, who hath liued ill, and what is our life, which we are so featfull to be depriued of, but a scene of mockeries, a sea of miseryes, where, in what ship soever we embarke our selves, whether decked with gould, siluer, and precious
2. Sig. 15 The Christian

stones, or but simple wood all's one; th'ers no auoyddyng of the swelling waues, of being often dashed against the opposite rocks, & often grounded on perilous flats, and holes. Happy is he who hath passed this dangerous sea, happy he who is safely landed in the haven, and hath no more reason to complain, who chances to die before he is well strucke in yeares, then one for coming too soone to his iournyes end. Why then should we feare death which is but the end of our labours, the beginning of our recom- pence. It is the judgement of God upon all flesh, which none in former ages could ever auoyd, nor ever will in any ensuing times, all must follow as many as went before, and we are all borne on this condition, for to tend thither, where every thing must goe. Death is the end of all, to many, a remedy, and euyery good man's wish, as being to the Predestinate, no other, then a deliurance from all payne and griefe, and the utmost bound beyond which no harme of theirs can advaunc
space. What madness then were it in vs, to oppose our selves to such an universal decree of Almighty Gods, to refuse to pay a tribute, that is duly exacted of every one, & pretend to an exemption that is granted to none? How much more sublime is the Christian Theology, which teacheth us to make life the subject of our patience, and death of our desires. The swan if we will believe Solinus, liues euer groaning and sorrowfull, and only kings, and rejoices upon the point of death, and so it becometh the elect to doe, who are to departe to the fruition of an endless joy. So did that white aged swan holy Simeon, welcome his approaching death with this melodious song. Nunc dimittis &c. Now, o Lord, thou dismissest thy servant hence in peace, and why then should we lament when this poore cottage of ours doth fall to ruine, as if we were ignorant that when this howse of earth, our habitation here, decays, God will prepare vs a better one in heauen, a howse not made by hands, but an euerlasting one.
Who soever lyes in a hard, and paynfull bed, makes little dif-
ficultie to rise at any time, only they seeke excuses and delayes, who by
lazing in their softest downe, and are unwilling to forgoe their warmer
nests. Is thy life irksome to thee; I trust then thou wilt not be sorry to
passe to a better one; hast thou thy heart’s content? in my opinion then
’tis high time for thee, to close vp thy
dayes, before thy prosperity over-
whelme thee (as it hath many more)
with some disastrous ruine at the last;
Wherefore (sayes Tertullian) we are
no wayses to feare that which secureth
us from all other feares. God deliuered
that man from a long torment, to
whom he allowes but a short tearme
of life, which consideration made the
holy Martyr S Cyprian, when the Em-
peror Valerian pronounced this
Sentence against him: We command
that Thracios Cyprian be executed by the
sword; to lift up his hands and eyes to heaven, and cheerfully answer, God be ever praised who vouchsafer to deliver me from the fetters of this body of mortis. S. Ambrose could not but wonder at some, who when they were to die, would rather expect till they were thrust out by force, then leave their bodies prison willingly, and what is there in this world, and life pays he, but strife, with anger, lust, and gluttony, and the like. Of the same opinion was S. Chrysostome when he demands: O man what hast thou say? Thou art invited to a kingdom, to the kingdom of the Sonne of God, and art thou so stupid to stand shrugging at it like a lazy sluggard, and doubt whether thou shouldst accept of it or no? If thou wer't daily to expose thy self for such a fortune to a thousand deaths, oughtest thou not to encounter with them all? And whilst there is nothing, thou wouldst not attempt to gain some petty Princesdome on the earth, wilt thou not outdare a thousand swords, wilt thou
not leap into the fire, to become a joint-inheritor with the only Son of God? Nay out of a too inordinate love unto this body of thine, thou do'lt even lament, and weep for to be taken hence, and cling'lt unto the poore commodities of this present life; can it be that death should appeare unto thee such a horrid thing? Without doubt the negligence, and pleasure, thou liu'st in is the cause thereof, for those who liue in misfate, desire nothing more then to be freed; from the thrall of living, and fly away to rest. My thinkes we can be compared to nothing more filthy, then to birds sluggish yong ones, who by their good wills would never leave their nestes, and yet the longer they abide in them, the more faynt, and unwildy they become, and with good reason. I compare this present life to such a nest, whose beld materials are straw, and dust, for they me your most magnificent Pallaces, and even those Courts of Princes which shine the brightest with bur-
nigh t Gould, and precious stones, and I will account them nothing superior to the swallowes nest, since at the first approach of winter you shall behold them all come dropping downe.

Euen so (S. Chrysostome thou golden Orator) euen so it is, at last they must all fall indeed, and we for company, and for the most part they are the safest who get soonest downe. In which regard the Wiseman congratulates with the Lust, that he was raiished away before malice had infected his understanding, and the Angels so sharply reprehended him, who shewed such unwillingness to die; You are a feard to suffer (sayd he) and will not depart, what shall I do with you? He hath no faith of the future Resurrection, who makes no speed to a better life. If our house threatened vs with ruine, should we not all auoyd it presently? If our shipp in the midd'ft of a stormy Sea, should be in danger of making wracke, would not our longing wishes be all set on land? In this
2. Sig. 22  The Christian
world we heare the fearfull cracks of
ruines every where, the dreadfull roa-
ring of stormes & tempestes on every
side, and why then do we not seeke to
make for land? Why do we not retire
our selues vnto our heauenly Father
for our securitie, where all our deare
friends expect our coming, secure of
their owne safety, solicitous of ours?
O happy dead, who die in our Lord, in
that they rest in his bosome as if they
dyed; and in that delightfull slumber,
do die no otherwise, then if they went
to rest. So S. Steuen in the mid'ft of
such a violent shower of stones, of
such a noyse and murmure of those
which stoned him, did notwithstanding
fall a sleepe in our Lord, as the
scripture testifieth. The like our
Saviour himselfe affirming of Lazarus,
whom he lou'd so well, Lazarus am-
cus meus dormit; so Mose the holy
servant of Almightye God at his ap-
pointment dyed, and even as a tender
mother kisstes her child that's sleeping
in her armes, and with deare embraces
layes him downe to rest, so there wants
not some who affirme, that passage of scripture to beare such a sense, as if God should haue taken Lazarus, like a sleeping infant in his armes, and in midst of his tender kisses, and embracements, lay'd him downe in Abraham's bosome, as in a bed to rest, for so, cum dederit dilectis suis somnum, ecce hereditas Domini; when he hath laid his beloved to sleep, behold (he bestowed on him) his inheritance; thrice happy are such dead as these, of whom the spirit can say; from henceforth now they rest from their labours, for their works follow them, no otherwise then servants do their Lord, children their Parents, Noblemen their Princes, and attend upon them even to the very throne of God. They vther, & conduct them vnto God's supremest Court, where never any attendants under their rank and dignitie are admitted in; whosoever then is predestinated to everlasting life, will prays death as the most excellent invention, which nature hath, as knowing that they can arrive vnto it by no other way. And
2.Sig. 24 The Christian
such a one who is alwayes prepared to
die, will keepe himself in appetite by
such like discourses as these.

The 2. Parag.

Why should I feare to die? 'tis but
to go the way which my fathers
went before, nay more, the common
beaten roade of every thing, what
priviledge is this, which I alone of
all others doe pretend unto, when I
do shunne to die? Had I not better
do that willingly, which I must do
whether I wil or no? Since the perfor-
mance is light of that which is will-
ingly undertaken, and necessitie
giues place where our will becomes a
partie. Rather why should I not im-
brace that willingly, by benefit of
which I shall cease to be mortall,
which I haue unwillingly been so
long, I receiued my body upon no
other condition, then to restore it
back agayne, and am to restore it for
no other end then to resume it agayne
to my more commoditie. I haue
beene
been deayned hitherto from beholding of my God, onely by the tardinesse of my death, which is but the forerunner of that better life, and that day which so many stand in feare of, as the last of all their life, is but the birth day of an eternall one; and I take it no wayes heavily, that the Sunne setts upon me here, since I expect the dawning of a light againe; which never shall be obscured by any gloomy night. O how gladly shall I imbrace that day, which shall assigne me my habitation, and replant me in a Paradise, deliuer'd from hence and loosed from those bonds which deayned me here so long? I am not ignorant that I stand guiltrie, and convicted of many crimes, but thy mercy o my God, is an Ocean, and a boundless sea: into which death shall be no readier to precipitate me of this turfe of earth, whereon I stand, then I to commit my self into the vast bosome of so deare a sea, as shall set a period to all the miseries of my mortall life. O God that death
2. Pat. 26  **The Christian**

would mend its pace; it can never come so suddenly so at vnawares, as not to find me ready, and desirous to go to rest, I am not such an Enemy of repose, to be sorry when a holy day comes, which may bring with it a cellation from troubles, and affictions, but will rather rejoyce for so good an oportunity, of shutting vp this wretched shopp of life, fraught with so many and innumerable miseries, to shake off the heavy yoke of death, and fortune, and begin with a day which shall never end in night. O what happy tidings will it be to heare, that my king call's for me out of this prifon where I am, and rankes me in a state of higher dignitie. Open but the cage vnto a bird, and there will be no need to chafe it out, but it will fly out of its owne accord: Euen so I will willingly issue forth into those asure playnes, as one who long since, haue beene cuer cloyd with life, touching the place, or howre of my death, I am nothing solicitous, let him who
made me dispose of me as he please,
his will shall be both the rule of life,
and death to me, neither can I expect
any thing of him, who is all good-
nesse, but the best. And is it not in
the potters hands, as well to frame
the vessell on his aqüue wheele, as to
new mould it, if it seeme good unto
him? I am a vessell of that great pot-
ters making, and what reason have I
to-complayne, if he who made me
please to unmake me, or to speake
more properlie, to make me new
againe, and render me happy, who
was miserable before? Is he pleas'd
to have me live? then I will live
as long as it pleases him: that I should
die? I will not desire to haue my
death respited a moments space; both
my beginning, and ending are who-
ly depending on his holy will.
Wherefore I will not onely embrace willing-
ly, but also gladly whatsoever he
shall ordayne. *Mibi vinere Christus est, Phil. 1:*

*Amor meus Christi.*

Unto me to live is Christ,

die is gayne. I loue thee, o my most
amiuble God, and desire yet to loue

B 2
The Christian

Thee more ardently; O that my heart
might wholly melt away in the flame
of such a love, since nothing can
make me happy beside thy self. And
when, and where. O my God, shall
I take my flight hence unto thee? I
will follow thee, o most loving Fa-
ther, and at nearer distance thou
shalt call me, the more readily I will
obey thy call.

The 3. Parag.

His feeling he hath of death,
who desires to be transported
unto heaven, and live with Christ,
neither is this such an uncouth thing,
for as a Philistian (sayes Theop,) when
he perceives his patient to have an
aversion from the food and Philick
which he doth prescribe, doth first
take an allay of them himself, to in-
courage his patient to an appetite; so
Christ vouchsafed to talt first of
death himself, that Christians might
have no horror of dying after him.
And why then deareChristians,though
thou be'st of nature neuer so timorous at the apprehension of death, wilt thou not put on such a resolution, as that which I have set before thine eyes, and with an assured and undaunted mind, burst forth into these exclamations? Calicem salutarem accipiam, et nomen Domini invocabo. I will receive the saving chalice, and invoke the name of our Lord. I cannot deny but it is a bitter one, yet it is no other then that which my Saviour drunke of vnro my health, upon his bloody Crosse, and left to me to pledge. It is no other then that tariff cup of death, which Christ drunke out of his owne free election, and all others must drink of inevitable necessitie, and why then should I alone refuse it? All whose lives haue a beginning, must likewise haue an end, but to begin afresh a life againe which neuer shall haue end. What a vayne feare then is this that startles me? what a silly pensiuenesse that tempts my constancy? Calicem, quem dedi mibi Pater, et c. and shall I not
2. Sig. 30  The Christian
drink of the Chalice, which my fa-
ther hath prescet me withall, which
Christ himself hath drunk of to me,
and fill'd me out againe, am I a mor-
tall man, and shall I not learne to die?
Alexander lying once dangerously
sicke, some of his friends more so-
citious then needed for his health,
advised him to beware of Philip his
Phisitian, as one who had a detigne
to poyson him. The king the next ti-
me the Phisitian visited him, with a
potion he had prepared to administer
unto him, did no more but receive
the potion in one hand, and reach
him out in the other the letter to
read, conteyning the advice which
his friend had given him, and whilst
he prepared himself to drink it off,
he Stedfastly regarded the Phisitians
face, to note whether in the reading
thereof he might discouer any signes
of guylteless, but perceiving the ino-
cencie of the man, from the confian-
cie of his countenance, without any
more delay he dranke it up. In this
manner receiuing that cupp which
ZODIAXE. 31 Par. 3.

Christ my onely Phisitian & Saviour hath ordyned, and presented me withall, to cast me into a profound, and quiet sleepe, I will fasten my eyes upon my Phisitian whilst I drink it off, I will stedfastly regard the countenance of my crucifyed Lord, wherein I shall read written in lively characters, the countenance of that infinite love he beares me, and with a constant and vnapaed mind will I drink it vp: which will conferre so much the more of health, the more affectionately I shall welcome it, and thus (deare Christian) death when it ariues, will easely be overcome, if before it ariues, we arme our selues against the feare of it, by often revoluing it in our memoryes.

B 4
THE CHRISTIAN

THE THIRD SIGN OF PREDESTINATION.

Is the frequent use of the holy Sacraments of Confession and Communion, which is express by the Golden PX of the Sacred Eucharist, the words; Hic est Panis de coelo descendens, et si quis exercerby manducauerit non moriatur. It is said of the ancient Christians, that they persevered in the doctrine of the Apostles, and communion of breaking bread, and it hath been piously observed, that with proportion, as this custom grew cold in the primitive Church, so their fervour of spirit, the fire of Charity, and consequently all sanctity decayed. It is wonderful how the devil besets him here, and what plots the crafty Enemy hath on foot, to divert as many as is possible from the frequent use of the holy Eucharist. What barrs doth he not set in our way,
what pretentions, what impediments
do th he not devise to hinder vs? Now
he suggests unto vs doubts in point of
faith which when he sees vs with
a kind of horror to receive, he then
perswades vs to abstain for reverence's sake, or would make vs believe,
that wee should find the more guilt
in it the more seldom wee frequent it. If this do not take, he proposes
to our imitation the example of some
(otherwise good Christians) who
in this are nothing so assiduall as they
ought, then he obiets what men
will say, and what offence they may
conceive therat, now he will peister
you with a world of businesse, now
store you with plenty of strangre co-
gitations and scrupels of conscience,
and now againe set you at mutual
 iarres with others, whilst he blows
the coales of hate and dissension. He
renders ones minde dry and aride
and soakes out of it all gust of
spiritual things, and others troubled
and disquieted: so that nothing is
moore insome vnto it then to put
B v
THE CHRISTIAN
himselfe in way of preparation to the
holy Sacraments. In a third, if he can
preuaile no other way, he musters
up whole troupes of extravagant
thoughts, that so at least he may ex-
clude him from this sacred banquer.
Some other there are agayne whom
he deceaues viser I know not what
religious pretext, and perswades them
at least to differ it, though not to
omitt it quite; and thus the wicked
impostours cognes a thousand false
pretences, and shifts, to differ from
day to day the frequentation of the
holy Sacraments, and heapes delay
upon delay, addes purpose to purpose
apoints this day, then the next whilst
in the meane tyme both weeks,
months & yeares are passed over by vs
without repaying vnto our maker,
unlesse it be very rarely, and then to,
only of force, and necessitie.

The first Parag.

Lk. 14. ET ceperunt omnes simul excusare.
and they began all to excuse them
Zodiake. 35. Par.

felues. This had bought a farme, this a yoke of oxen, that other was newly married, so that none is at leisure to repaire to Chrilt, but examine these excuses, and for all theye fair and glosse, you wil find them meece conceited ones, for what were it, for one or vs, for a short houers space to leave his cares at his farme, his oxen in the stable, and his wife at home, and apply our selues to that which so near-ly concerneth our Salvation; If wee were requestted to prune a vynyard, or to till the ground, we might with good reason choose rather to sleepe at home, then worke a broad: But when we are invited to a banquet, to be guests of our Sauior Chrilt, where our food is to be no other then himselfe, to excuse our selues, and refuse to go, shewes a most rusticall behauiour, and speaks vs eyther extremly madd, or impudent. We should appeare right Adams offpring, if we shun'd God Almighty's sight, when he were angry, but to avoyd him thus, when out of his great
mercy he behoulds vs with so graciously, when he calleth, and lovingly inviteth vs to his table, so richly furnished with all celestiall rarities, is the part of brute beasts and not of men. But to set off our excuse with so fayer colour, we pretend nothing dishonest, or lesse becoming vs, as theft, adultery, or the like, but excuse our offence and negligence with as fayre pretences as can be imagined. For what harme is there say you, in matrimony, and the solicitude of our domesticall affayres, in buying catel, purchasing of land: and what good can there be in these, when once they avert vs from the soueraignst good of all, from our souls satisfactions? We are so to cherish our bodies as our soules receive no detriment the while, so to purchase land, as not to deprive our souls of Heauen; when we are invited to this great supper, we ought presently to go, laying aside the care of all other things, no thought of our farms, our oxen, or our wives, no solicitude
of any business ought to interrupt us then, when we entertain discourse, at this royall banquet with the king of Angells, but also many many times, we become so impudent as not to be ashamed to answer flatly, non possum venire, I cannot come, and what is that but to say, I will not come, Oh deare Christian, is this the way thinke you to obaining his favour? miserable as we are, and to none more injurious then to our selves, what is this but to fly from the fire, when we freeze for cold, to abuse our Phisician when we ly desperately sick, the more needing his helpe, the less sensible we are of our owne infirmity, and to have the sweet and delicious manna in loathing, whilst we passionately long after Garlice and onions. God formerly signified unto the people of Israel by Moses, that they should gather manna every day, except the Saboath, on which they were appointed to take their rest: this holie Sacrament is our manna, by infinite degrees more excellent then
The Christian theirs which we may take our fill of during our term of life, till the Sabbath of death invite us to our rest. But what do we the while, but imitate our first parent, for as he (says Gerlont) not eating of the tree of life whilst he might, was afterwards justly punished in being debard to eat of it, when he desired it? So we behave our selves so fastidiously, as we will not approach unto this holy refection, whilst we may, but whilst we gladly accept of the least invitation to an others bord, we never come to this of our Saviour, but very rarely and much against our will's. We are negligent in nothing so much as in the point of our Salvation, in this we are only careles, in other things we are vigilant enough. For this respect God (in these words sends vs to schole unto the Ant, vade ad formicam opiger, et disce sapientiam. Go o show sluggish unto the ant and learn wisdom of it. This little Creature can tell only by instinct of nature, that winter is no fix season to make provision in, and
therefore it prouides its selfe of foode in
the summe, which it hoords vp till
then, how farre more diligent ought
we to be then they, since our Saviour
commending vnto vs this food of im-
mortallitie, doth assure that, Si quis
manducauerit ex hoc pane vviuet in eter-
um. If any shall eate of this bread he
shall live eternally: Wherefore those
who are predestinated to this eternall
life, never cease to make provision of
this vitall food, against the winter
of ensuing death, and this was his
intent who bequeath'd this Sacra-
ment vnto vs, not only to be ador'd,
but also to nourish vs, and as we
mayntaine our bodyes health, by
duly receaung of our corporall food,
whootherwise by that naturall heate
which is predominant in vs should
be consum'd away, so likwisse the
sole by repaying often to this food
is conferu'd in life, which otherwise
would be destroyd by the impure
fire of its Concupiscence; Hence it
is that Saint Innocentius so carefully
admonishes vs, to take heed:
least
by differing too long the receaung of this holy Sacramet, we might incure the danger of a spirituall death. And Saint Hilariyon to the same effect, it is to be feared (sayes he) leat those who are absent the selues from the body of Christ, be likewise farre estranged from theyr salvation; For who soever abstains from synning, ceaseth not to communicate, but this is that which we desire, this is but our common impediment, we rather choose to abttaine from holy communion, then from sinne, and will sooner leave of to frequent this table, then our lawd behauiour. Euen this way which of all others our sauiour inuented as the most sweet and efficacious, we canot be brought to correct our manners, & amend our liues. We believe the lying serpent affir-ming to vs, we should become like to God, and yet hardly credit our sauiour the truth it selfe, who assures us that by eating of this food, we shall be changed into him, Qui man-
ducat meam carnem & bibit meum sanguin.
guinem in me manet & ego in eo, Our Saviour Christ appoints vs to re-
ecane this Sacrament in memory of
his death, and who can doubt but he
commends withall the often frequen-
ting it, yet we who on the one side
cannot but approue his ordination as
most just, on the other transgresse it
by our tardy receaing it. All the
holy fathers commend most earnestly
into vs the frequent use of this holy
mystraie, and we attribute much into
their counsaile and authoritieyes, but
more into our owne visous inclina-
tions; we have many Saint-like and
holy men for guides, we see the
lights of their good examples, but
will not follow them.

The Second Parag.

If as often as one receaue the Bp.
Sacrament he should improove by
some great some of mony his tempo-
rall estate, there were no need to per-
suade any to frequent it oft, none but
would be sensible enough of such
golden reasons, nay, t'would be
rather requisite to take some order to
THE CHRISTIAN
reprofe the multitude of communicants, then to inward motives to incite them for to come. Miserable blindness! we see gold, and are taken with it, and we despise the hidden treasures of the Eucharist, only because we do not consider them. And what is all the gold in the world, but a little dust, compared to this peerless Iewell, which no lining creature can value to its worth? This sacred Eucharist hath power to abolish venial sins, protects vs from mortal ones, it enervates the vices, propensions of the mind, enlightens our understanding, excites our will, stirs up our conscience, arms vs against the assaults of the Enemie, inables vs to withstand adversity, defends vs from falling in prosperity, and carefully directs not to fail in going right. This holy Sacrament gives vs a pledge of future glory, and with all, begets in vs a contempt of death, and a desire of heaven, the moderation of our passions, a horror of sinne, a love of virtue, an entire vi-
ZODIACK. 43 3 P.M.

Sory over our selues, and perseu-
rance in good. But you wil say
perhaps my mind is so arrid, vaine,
trepid, an desfild, as I euen tremble
to repayre vnto it. This exculation is
either euill or none at all, the more
of these imperfections thou discoue-
rest in thy selfe, the more necessary
it is thou shouldst frequent this holy
Sacrament. Is thy mind polluted?
make haft then vnto this Sacrament,
which is the verie fountain of puri-
ty. Art thou ill disposed? it is a soue-
raigne remedie, an approved antido-
tre against all the diseales of the mind.
Art thou a hungry? behould the bread
of Angells. Art thou benum'd with
cold? make speed vnto it, it is an ardet
fire. Do thine enemies molest thee?
take courage, this Arsenall wil furnish
thee with all sortes of weapons to de-
 fend thy selfe. Art thou sore, and a-
flieted? this is that wine which
cheers the harts of men. Dost thou
seek oft dainties? they are no
where to be found, but here in this
banquet, the repast of kings. Dost
thou long to be in heaven? here thy
charges are defrayd, here thou wilt
be furnish with fart better provision
for thy journey, then Eliss was tra-
uailing towards mount Horeb, if the
very touch of our saviour's garment
could stop a bloody fluxe, what dis-
ease is there, which the touch of his
sacred body cannot cure? But I am
unworthy you will replyagaine, who
approach too often to this sacred
communion which I can never recea-
ue with reverence enough. Deare
Christians for his blessed sake, let vs
not intitle our want of reverence to
our slothfulness, believe S. Thomas
that Angelical doctor, melius est ex
melo amore accedere quam ex timore abstinere.

Par. 3. it is better to repair to it out of
love then to abstaine for feare, and
S. Ambrose interpreting these words
of our Saviour panem nostrum quotidia-
num da nobis bodie, of the B. Sacrament;
If it be our dayly bread (says he) why
is it a yeare before you receaue it, ra-
ther why doe you not receaue that
dayly, which dayly will profit you,
ZODIACI. 45 PAR. 26

Mese as you may worthily receive it euery day, for he who is unworthy to receive it euery day, will not be worthy to receive it once a yeare. And in another place if our Saviours blood (says he) as often as it is shed is shed for the remission of sinnes, I ought allwaies to be receaung, that allwaies my sinnes may be remitted me, and it behoves me who ever sinne, to be ever providing me of a remedie. Gennadius Marsaliensis say's, I neyther prayse nor disprayse the custome of communing euery day, but this I would advise, and counsaille all to communicate euery Sunday, allwaies provided that we come with no determinate will of sinning any more, which kind of preparation is more easily prescribed, than the riddance of our mind of all affectio to any vitionnes, that is, never thereafter to offend God more, for certainly he should shew himselfe very vngratefull towards his maker, who would not at least have a will for his sake never to slaine his conscience with any sinne, for tou-
sig. 3. 46  The Christian
ching such as those, the Master of the feast with good reason proleth'd, dico
obis gauda nemo virorum iliorum gustabiti canam meum. I say unto you, that
none of those men shall taste of my supper. But alas, O Lord, are they not
the selfe same men who refused to taste of thy supper, and could thou now de-
cree it in punishment of their offence? Even so it is, that which they desire,
is their own torment, and what wickednes they voluntarily imbrace,
is nothing els but their owne pu-
nishment. Samaria being oppressed
with the misery of a grievous famine,
the Proph. Elizeus foretold that short-
tly they should see the price of corne
incredibly abated; wherupon one of
the Satrapes in deriding his Prophecy,
Sinebus, Pregnantis fuma frumenti pluant
munquid ideo farina tam vilis erit preset
If the cloudes, said he, should be
great with corne and raine it downe
vpon us, yet it would never be sold
at soe vile a price; to whom Elizeus
answered: Thou shalt see it with thy
owne eyes but shalt not eat of it, and so
So came to passe, This is right the punishment of many in these days, they see plenty of this heavenly bread but never tatt of. Thou beholdst, o rapid Christian, this sacred bread elevated in time of holy masse, but shalt not tatt of it, thou seest it in the streets called for the consolation of the sick, but shalt not tatt of it, thou seest them communicating in every Church where thou com't of this holy food, but shalt not tatt of it. Thou art excluded from this table for no other reason, but because thou excluded thy selfe.

The third Paragraph.

As for the Predestinated to be deprived long of this bread of life, they like true sons of God interpret it as a sign of their fathers high displeasure, & indignation, farre they are from neglecting any occasion of receiving it, for they are not ignorant with how great and fatherly a providence Almighty God hath provided
for every several creature their proper food, Eagles pray on lesser fowle, the Whale devours the lesser fish, the Lyons other savage beasts, Horses and more domestick cattell feed upon oates and haye, and for man; bread growing on the earth is ordained for food of such as have no higher ambition but to be sons of men; but for those who aspire to become sons of God, this bread descending from heaven is their chiefest sustenance; this celestial bread, this bread of the sons of God, this bread of Angels, with an ardent desire, with a humble affection, with a tender reverence they receive most frequently, and rather choose out of piety to incure the note of presumption by declaring themselves children, than of enemies, out of a too faulty bashfulness. During which banquet, if our Blessed Saviour should address his speech in this manner, to any of the number of predestinate: Consider seriously what I have suffered for the love of thee thou mayst wel count the thornes
thornes, my head pierced but cæst neuer number those torments I haue sustayned for thee in every part of me besides; my body was all gored with bloody whipps and nailes; but how much my heart hath suffered is beyond expression. It was little lesse then a death I suffered for thee eu'n in the garden, when the anguish of my mind drew as much blood from me, as the soouldiers afterwards in my flagellation; And now consider with thy selue, what myne enemies inflicted on me, when eu'n my best freinds spared me nor thou knowest upon how hard a bed I was content for thy sake to rendr vp my ghost, and my loue (that thou maist know what an ardent one it was) would resolue on no death to dye for thee, but the most bitter and ignominious of all, when it finding none more bitter and ignominious then the Cross, made choyce of it. And thus behold how I haue dyed for thee, and have beene still ready to dye for thee a thousand tymes, Wherefore tell me,
what wilt thou suffer for me againe, if thou desir'st that my love to thee should be perpetuall? thou must love me againe who haue soe loued thee. For my part I have loued thee vnto death, eu'n vnto the death of the Crosse, it rest's that thou declare how far thou wilt extend thy love for me againe. Who now alof of that happy comp'ny will not presently answ're him al bathed in affectionate tears, eu'n vnto the death, o my most louing Lord, eu'n vnto the Crosse it self, so it be thy divine pleasure my love shall extend it self; And who shall graunt vnto me that happiness to dy for thee o Iesus my sweetest Iesus! or who am I, that I should be thought worthy for to dye for thee! O what a love was this of thine my dearest life, that thou wouldest suffer thus that thou wouldest dye thus for me, without any the least merit or desert of mine; such sighes as these, such most chaft aspirations vs commonly to be the table talk at this sacred banquet, and this a soule becomes inti-
ZODIAKE.

matly united with Almighty Cod.

For which reason we place this frequency of Communion (provided that our affections be sincere, at least though otherwise not so inflamed as we could wish) among the principal signes of Predestination. But alas there are but too many Christians yet, who whatsoever is delivered to them by way of sermon, or of written books: are so dead a sleepe in the Lethargy of their deboysht liues, as neyther the examples of the more pious sort, nor admonitions of holy saints, can stirre them vp to a more frequent use of this holy Sacrament.

O Christians what rocks of yce, what deadly cold is that which frees vp your harts, that thus you auoyd the comfortable beames of this alo-cheering Sunne? Do you not perceiue that this is nothing els then the meer stratagems of your enemy, who endeavours al he can to extinguish wholly in vs the fire of this divinest love, to the end that being al lightly frozen with this pernicious cold, of mind,

C 2
we may live no otherwise then if we were wholly dead, perish in the filth and fordidnes of sinne, and never arrive to the kingdom of the living. But those who love our Saviour Christ with constant affections, are delighted with nothing more then in often repairing to him, for as Cassiodorus faith admirably wel, inaudia est dilectio quæ amicum amat & presen\-tiam eius non amat. It is such an affec\-tion as was never heard of, that one should joie his freind, and not be de- lighted in his company.

THE FOURTH SINE OF Predestination.

Is an intire renunciation of all we have, which hath for its DEVICE: a bare Altar dispoiled of its ornaments, with this MOT. Quamibi fuerut Lucre bae arbitratus sum proper Christi detri-
menta: I have for Christ's sake accounted those things damageable, which were be-
official to me. Our Saviour proclaims aloud; Quinon renuntiat & c. whosoeuer renounceth not al he (lands possess of, cannot be my disciple, He commands to relinquish al he counsels vs to dispossesse our felues of every thing, and who then who hath any Christian blood in him, but wilt put on this resolution. I had rather become poore then Gods Enemy, I had rather be deprived of al my substance then of his holy grace.

Poverty hath made many marchants, not of spices, Draperyes, or such commodities, but of heaven, simile est regnum calorem homini negotiatori & c. The kingdom of heaven (faith our Saviour) is like a Marchant traualing in quest of richest pearles, who having found one more precious then al the rest, goes and selles al that he hath to purchase it, And such a Marchant as this is so farre from thinking he hath received any detriment by departing withal he had; as he accounts his flock exceedingly improud, by the purchase of a jewel of such inestimable price.

C 3
He but receives a bill of exchange of our Saviour Christ upon the delivery of those slight commodities, the payment of which will render him happy above measure, he hath the whole kingdom of heaven mortgaged unto him upon the venture of a small summe of Gold; and purchases himself a mighty kingdom, not only with leaving a few acres of land, but also by his preparation of mind of leaving it. The owner (faith St. Christopher) of such a pearle, though it lye conceal'd in some small cabinet, and all be ignorant of his treasure, is not ignorant himself how rich a man he is. We come into the world to traffique, and not to spend our time in idlenes, nether is there any one so poore and needy who hath not sufficient to advance his fortune by this marchandise (since as Saint Austin faith, God onely requires our selues, and cares not but in regard of our selues, for any thing we haue) nor any one so rich & wealthy, who in prudence can think much to depart.
with al he hath, to purchase such an
extimable gemme. Yet this is a kind
of traffique, which exactes not
so much of vs, to depart from our
goods as to be ready when occasion
shall be offered to depart from them,
it consists not so much in depriving vs
of our substance, as in bringing vs to
this resolution: rather to spare our
soules, then money, when need re-
quires, to become a begger, rather
then an enemy of God. It first more
becomes vs, to be prodigal of our mo-
nyes to saue our soules, (eyther in
freely bestowing it, or bearing pa-
tiently the losse thereof) then to be
prodigal of our soules and saue our
money. And this we auouch to be a
signe of Predestination, which not
onely by the light of Christian faith,
but even of reason it selfe doth mani-
festly appeare.

The first Paragrah:

Stilpon hauing lost togather with
Sais Country his wife and children,
and escaping himself, the only, but happy remainder of the publique ruine, was demaunded of Demetrius whether he had lost all he had or no; to whom he answered, he had lost nothing at all; for omnia mea mecum sum, I carry with me, faith thee, all the goods I have. The like Bias (in the like mischance) affirmed of himself, that he carried his substance not on his shoulders but in his breast, not where men's eyes might see it, but where their minds might judge of it. This contempt of earthly things which in Heathens was accounted the signe of a great spirit, in Christians is an assiured signe of Predestination to eternall life; and he is a vailliant souldier in deede of Iesus Christ, who after some mighty losse is to say omnia mea mecum porto, I bear all my riches along with me; my God is all.

It is reported of S. Francis of Assisi that with incredible delight he passed over whole nights together in the onely consideration, and with often repeating of these lower short
word, Deus meus & omnia: my God and all. The example of which admirable S. we ought all to imitate and to glory with him in all our necessities in saying, Deus meus & omnia; Let others seek after what other things they please, let them be taken & delighted with what else they will, I seek for God alone; God is only my desire, all my delight, o Deus meus & omnia. I freely resign to others all share in honours and all my part in what seuer pleasures and delights, give me my God, and I shall have every thing. I surrender whole worlds to others, & envy the not their mountains of gold, & precious stones; I care not for their exquisite delights; my God is with me in place of all. There is nothing so good, nothing so delicious or so faire which the chiefest and supremest good doth not surpass both for good, faire, & delicious by infinite degrees; o Deus meus & omnia. Alas how many desires do often inflame my breast with what seuerall fires, for the most part doe I burne, what a tide of va-
2. sig. 58. The Christian
rious fancies do carry my hart a way,
Mat. 17: in somuch as like the fratische youth
in the ghostpell, sometimes I am drag-
ged into the water, sometimes into
the fire, and what are all these things
which I pursue with so much eager-
nes, but vaine, fading, and for the
most part infamous, such we never
have any long assurance of, but cyther
they soone dye vnto their owner, or
he, must dye to them. O my God,
my loue, and my all, what is it that
I can possibly desire whose want thou
canst not abundantly supply? O God
art thou not all vnto me? my drink,
my food, my rest, my ioy, my plea-
sure, the height of all my honour, O
God thou art all and more then all to
me. For though I feed on those viands
which most take my appetite; refresh
me with that drink which best reli-
shes my rest enjoy that pleasure
which most affects my mind, yet
what is all this feeding, this refresh-
ting, this joy to me? Deus meus et
ommia. Ah one refreshing of thine, one
enjoying of thee, is to be refreshed in

Deed is to enjoy the quintessence of every good. But in the mean while, labour oppresseth, griefe afflicteth, cares distract us, our riches diminish, our friends forake us, our lives consume away, and we become the subject of others injuries and scorn: Nothing of all this toucheth my heart (saith the holy Apostle,) neither doth I make myself so that I may consummate my course, neither can all these, though they altogether rule upon me any waies indomage me, if God that soueraine good undertake but the defence of me, Deus meus et omnia. Thou art unto me o my good God, o goodness itself, rest in my labours, pleasure in my griefe, security in my cares, and the only true riches in my poverty. Thou art my strong bulwark against all the furious assaults of men, thou art my refuge whatsoever evil will oppress me, and finally thou art all unto me whatsoever I can with for, or desire. All abundance which is not God, I will account but as mean beggary. Wherefore
The Christian

fore then doe wee seeke to quench our thirst with these muddy streams, when we have soe cristall a fountain-head as this where we may drink our fills? In hauing God we have all what foruer we can desire. If poverty affhct any one, if fortune frowne vpon him, as his ioy may be lesse, doe certainly will be his greife; when fortune can challenge nothing of him as its owne, nor death bereaue him of any thing that is another mans.

The second Paragrap.

Eyther doth this poore man yeald to him in felicity, who being rich in his possiessions, is yet contented with nothing that he hath, since he keeps his riches in his Coffers not in his hart, and would never pine away for sorrow should he loose it all, for, sine dolore amissitur quicquid sine amore possidetur, qua vero ardenter diligit, suscipit sibi ramus oblata, we loose that without groise (faith Saint Gregory) which
without affection we enjoyed and
only lieth grievously to depart with
that, which we loved tenderly
whilst we were possessed of. But that
good which can only render others
foe, none can be possessed or bereav'd
of against his will. Neither is any
thing to be accounted good of which
we may ever be deprive of. Go then
Satan: and counterfeit thy self a
messinger, the family of most patient
Job is not foe wholly extinguished
yet, as there remaine none of that
linage who can renounce all they
haue. Runne therefore and cry as loud
as thou wilt, tell such an one: Y' have
lost all you had, y' are wholly impo-
urished; heare what an answer he
will give, Nisi ego illum, fortassis illa
me
perdidisset. If I had not lost it, perhaps
it would have prou'd the losse of me;
I am but foe much the lighter to goe
on my way towards heauen; God in
freeing me from a deere but perillous
burthen, hath best provided for my
security, wherefore I will not account
that my losse, which God intended
for a benefit. And why should I to
no end and in vain afflict my self for
it? I knew when I possessed it I must
forgo it once, and now I am the
more mine owne, when I can say
that is mine owne noe more. Dost
thou heare this o Christian? and thou
to, dost thou heare this o thou
hellish fiend? This discourse, this
feeling haue they of their riches who
are predestinated to everlastling life;
neither can they ever loose so much
as not to retaine this liberty to say; It
is noe losse we sustaine, but onely a
gain'full kind of trade, where for a
little expence, we purchase our selves
vnuvaluable wealth, we buy heaué for
a smallportion of ground wetread vpó.

THE F I F T S I G N E O F
Predestination.

Is patience it'h midst of long affli-
tion signified by the prickly rose
tree, with the word Beati qui nunc
flesis quia ridebis. you are blessed who
weep now, for you shall laugh. Abraham objected to the rich Glutton in his torments, recordare si quia recipisti bona in vita tua, Lazarus similiter mala, nunc tu cruciari, latatur Lazarus. Remember some how thou hast received good in thy life, and Lazarus also evil, now thou art tormented whilst Lazarus rejoices. In thy lifetime, thou didst rejoice and Lazarus suffered, now Lazarus rejoices whilst thou art tormented, thus by the just judgment of God the courses of things do vary; we are either to suffer here in this world, or afterwards in that other, which we are not acquainted with; wherefore we are prudently to make our Election of one of them, since they imply a necessity which no man can avoid. S. Christopher's faith, If thou seest any one addicted to vices and withal oppressed with any calamity, you may well account him happy, in that whilst he satisfies in this life, for the sins which he hath committed, he hath a reward prepared for him in the next.
It is impossible that he who enterpriseth to fight against the vices of the time, should not incure great persecution; It mis-besemeth the Champion of God to attend unto his pleasures; those who presented themselves in the lists, came not with their stomacks over-charged with mea; and what are these present things, but so many listes to fight in, so many combates, warres, oppressures, and hard exigents. There is another time assigned vs to rest, in this we are to except nothing but turmoyles, and adversities. There is none so simple whose he is armed and prepared to the combate to looke for eas; why didst thou enter the list, if that be thy pretence? why didst thou undertake to wage a warre against nature and voluptuousnes? &eather let it affiit thee that others live in peace whilst thou art fiercely assaulted with temptations, for what were that but to condemn the holy Apostle of prudence, who

Thus exhorteth vs: omne gaudium eximias frater mei cum in situationes
Variae incidentia. Deare brethren esteeme it at your joy when you shall fall into sundry temptations. There is no man more unhappy then he who never experienced any adversity, for it is an evident signe that God receieth him as a faint-hearted and effeminate soildier. The sight against adversity is onely worthy to be presented on honour's Theater. Therefore it is an assured token of our future beatitude, to re-joyce in our sufferings, and even then when we are baited with evils on every side, to lift vp a cheerful and erected mind to heauen, though our teares in the meane time run trick-lingdowne our cheekes. Our Saviour Christ well knew that we were onely rich in our sufferings that we had no solide joy except the hope of our future recompence, and yet he confidently bids vs gaudete & exultate, to exult and rejoyce as if already we were compleatly happy. Wheras on the contrary how often do we vainly lament & afflict our selues? how often like little infants do we childishly make our
moane and shrink a side out of pure
feare at every blow? not haung ap-
prehension enough to discerne that it
is the fatherly and health-restoring
hand of God, which launcheat us,
wheras no child but hath discretion
enough, to know that the gashes
which surgeons make are our cu-
res, and first ouertures of our re-
couery. And so in like manner God
onely launche at us, to cure us and reco-
urer us and no ways to depriv the us of
our liues, as Saint Peter wittnessteth, si
quid patiamini propter justiam beati,
if you suffer any thing for inustice
sake ( faith he) you are happy in it;
for it is a singular grace if any of you
suffer, and that vnunstly any tribula-
tion for the conscience of God,
otherwise what were it to sufferinu-
ties when you doe amisse? but if you
tolerate them patiendly for doing
well, you will become gratious with
Almighty God. To which effect S.
Gregory likewise faith. It often hap-
peneath that the elect who are directed
on the way of eternall felicity, are
Subject here to perpetuall adversitie, in being despised by every one and accounted unworthy of all worldly favour; whilst in the meane time their vertues sett them of most brightly in the eyes of their secret Judge, and they shine most gloriously in the merits of their liues, they refused not to be despised, whilst they feare to be honoured, they extenuate their bodies with continency, whilst in their soules they singularly encreas in their dilection, they alwayes inure their minde to patience, and reioyce with an erected mind as often as they suffer injuries for justice sake.

The first Parag.

It is not the wont of the eternal providence to nourish a vertuous person in delights, but it tries, hardes, and aptes him, to its peculiar ends. Yet soe as in the meane while it affurses him, 

Cum transferis per aquae tecum ero. 

When thou shalt passe by waters, I will be with thee, and the floods,
shall not overwhelme thee; when thou walkest in fire thou shalt not burne, neyther shall the flames scorch thee; so God vseth to drench vs both in water and fire, but suffereth vs neyther to be burnt nor swallowed vp, he makes triall of vs both in freezing cold, and glowing heat, but for those whom he hath predestinated to everlasting life, he neyther permitts the fire to consume them, nor waters drowne them, for

God is faithful (faith the Apostle) who will not suffer you to be tempted aboue that which you are able, but will make your profit of temptation that you may be able to susteine.

Blosius doth treat excellent well of this signe of Predestination, where he affirmes that there is noe more infallible signe of divine election then when a man undergoes affliction or what els adversity, not onely without repugnance, but with patience, and due submission, since nothing, faith he, is more profitable for him then to suffer; And this is the inestim-
ZODIACHE. by Par. 30

mable jewel of that ring, with which
God espouses to himself a pious soule;
whose prerogative is soe great as
S. Chriostome doth solemnly affirm,
me, *Nihil esse melius quam male pati pro-
per Deum.* That nothing is better
then to suffer euil for Almighty God.
For then the elect may well be said
to drink of the torrent in the way, for
which their heads shall be exalted,
afterwards euen to heauen. Now
they are pressed downe and trodden
under foot, that afterwards like pal-
mes they may rise the higher for it,
It is a verity which God would haue
us thoroughly penetrate, that the
good which we aspire to, is infinite.
and of difficile access, and therefore
not to be attained to, but by much
paine and labour, in conformity to
which that holy Anchorite said ex-
cellent well, that God well knowing
our imbecility doth vs to bestow
noe remarkable fauour vpon any one
whome he hath not first apted for
the receiuing of it, by some or other
prudent calamity. Soe Moyses had
noe sooner forfaken the court of Pharao by the expresse command of God himself, but presently both poverty, ignominy, and contemp with the extreme danger of his life by the procurement of the king; And lastly, his flight and banishment did all conspire to work his destruction.

We may perceive faith S. Gregory those whom God elects by their pious actions, and bitter sufferings; whom likewise may be gathered how rigorously our just judge will punish the reprobate, at the latter day, when he is foe seere now towards those, whom he affecteth most. Wherefore those Christians doe much deceive themselves who imagine to goe whole (as it were) to heaven, without being well bruised before, for let them but take a generall view of all, and they will find, that the richer men are in vertue, the more they are stored with tribulations, and that those commonly who most abound in wealth, and are the greatest favorits of fortune, are those
who most excell in wickednes. Such beats as are designed for the shambles, we see are suffered freely to grace in the best pastures, whilst others are tired out with toyle and labour; even for those who are predestinated to heaven, and not suffer'd at liberty to disport themselves, but are always with afflictions, insomuch as the same Bloisius truly affirmes from the authority of another holy person.

Quemcunque Dem potioribus donis exornare sublimiseris; transformare decrevist, eum non blandè & molliter laurat, sed totum in mare amaritudinis immergere consuevit. That when God once decrees to advance a man to any eminent degree (of perfection) and endow him with his richest favours, he vses not only to dipp him lightly in, but even to plunge him into a whole sea of bitterness.

The Second Paragraph.

The Doctrine of Hippocrates and Galen is, to preferue and cherilla
3. Sig. 72. The Christian

ourselves; to hate and abnegate our

ourselves is the doctrine of Christ. In

somuch as all those who have ever

attained to celestial beatitude may

appropriate to themselves that saying

of Themistocles, Perieramus nis perir-

semus, we have perished if we had not

perished. Many have been preferred

by being lost, and without doubt as

many had been as unhappily lost, if

God by their happy loss had not pre-

presented it. And so S. Paul when

others imagined him utterly to be lost,

began then first of all to think that he

had found himself. Places mihi in in-

firmis atque, I am delighted (faith

he) in my infirmities, in contumes-

lies, and necessities, in my distres-

ses, and persecutions for Christ, seeing

I am then (most) potent, when I am

(most) infirm; and S. Bernard as if

he were tired with seeking out Al-

mighty God, Circumire Domine possum

calum et terram, mare et aridam et

nusquam te inueniam nisi in Cruce, ibi

dormis, ibi pascis, ibi cumbas in meridie: I

may circuit heaven and earth (faith

he) o
he, o Lord, the sea, and the dry land, and yet find thee no where but on the Cross, there thou sleepest, there thou seedest, there thou reposest thee at noone-day. Wherefore let us follow our Lord like dutifull servants, and auoyd eternall torments, by the compendious way of our short sufferance here. Athanasius being condemned to banishment by Julian the Apostata, and perceiving the Christians of Alexandria to wepe bitterly at his departure, bad them be of good comfort, for (sai he) this is but a little cloud which will be blowen out presently, and truly all that seems most terrible in this mortall life, is but as a houering cloude, that will soone be dissipated and changed into eternall serenity. The ancients had their Apelles so industrious, as he never omitted day, wherein he had not drawne some line; so in like manner, all Christians who would live exemplarily, ought to desire that no day might passe without such
2. sig. 74 The Christian clouds as these, wherein they might suffer somewhat for God almighties sake. The heavens appeared to holy Job, not onely cloudy but even as obdurate as iron, and yet (as Tertullian says) he resisted the enemy with as great variety of patience, as he of calamities assaulted him, in so much, as neither all his substance made a prey unto the enemy, nor all his children oppressed in one universal ruine, nor lastly his bodies intolerable insirmities, could any ways remove him from his patience: Oh! what a trophée did God erect of that man, to his enemies shame! what a glorious standard of him did he advance! when at the report of each one of his heavy losses, he answered nothing else, but, God be thanked, a saying in which God rejoiced, and the diuell was confounded utterly; a saying for which he merited to have all doubly restored to him againe: therefore we may conclude, that in suffering, we do but (as is were)
by great journe'ys make towards our heavenly country.

The 3. Paraph.

Among those many ways which lead to heaven, there is none more sure, nor direct, then the king's high way, the crosse, per multas tribulationes oportet nos intrare in regnum Dei. And even as the fournaece tries the potters vessels, so are just men proued by adversitie; but we must know that straw doth consume in that fournaice, where gold is purified: and whilst the one is converted into ashes, the other is burnished from it's drosse. This fournaice is the world, in which the just are gold, tribulation is the fire, and the Gold-smith Almighty God: now if gold had sense and speech, without doubt it would say, let the workeman dispose of me as he pleacie, I will endure whereoever he places me, and let the straw burne as much as it will, with
3. sig. 76 The Christian intent wholly to consume me, I shall but become the more refined for it, whilst it shall vanish away in filthy smoke: wherefore mark well all you, who are gold, all you, who are but straw, in that very fire in which the straw blazes away to nothing, the gold becomes more bright: and so the wicked blasphemes, and accuses God for sending him the same affliction, for which the patient man doth glorify him the more, and they increase in strength in the midst of adversities, as fiercer wax greater, the more the wind doth blow, and become more forcible by that, which threatens wholly to extinguish them.

Crescit adversis agitata virtus.

Rack up all the just men from the beginning of the world, and you shall find none of them without this mark of Predestination, God proved them, and found them worthy of him. Abraham was
variously afflicted and perplexed: Joseph sold by his own brethren: David most unnaturally persecuted by his sonne: Isaiah sawed a sunder in the midst: Ezekiel's dragg'd upon craggy rockes, till his braines were dashed out: Hieremias stoned to death: Micheus executed by the sword: Amos had a nailer driven into his temples: Daniel was cast into the Lions: Naboth buried in a heap of stones: Elizeus derided, Job so vilerous, as out of mere detestation he was spitt upon: Tobias depriv'd of his sight: Innocent Susanna condemn'd to dy, and hundreds more, whom I could reckon up. Besides of what adversities had not S. Paulus his part? As for the rest of the Apostles, were they not scourged, crucifyed, and diversely put to death? In fine, God spares none whom he affects. Quem enim

\[\text{Heb. 12:}
\text{diliget Dominus castigat; flagellas autem omnem filium quem recipit.}
\]

For God chastiseth whom he loves; and scourges every child whom he receiveth. 3
4. sig. 73 The Christian
caues, euery one, excepting none;
2 Tim. 3 For al who desire to live piously in Jesus
Christ shall suffer persecution.

The Fourth Parag.

W
Herefore let euery servant of
thine (o God) assure himselfe,
that if he shal haue past in this life,
this probation, he shal be crowned
for it in the next; since tis thy man-
ner of proceeding to send a calme
and serenity after storms; and after
tears & sorrow to replenish a soule
with consolation. Wherefore heaste:

homo qui corripitur à Deo &c. Blessed
is that man whom God rebukes; for
if we sustaine any thing (for him)
we shal likewise reigne with him.
Let none therfore feare this scour-
ge of God, but rather feare this dis-
inheritance; by these stripes we are
but prepar'd for our eternal inheri-
tance, leaft if otherwise we should
be too conuerant with those de-
lights which occurre vnto vs heere
upon our way, we shoule insensibly
forget those we aspire unto, at our celestial home: If thou bee'st exempted from correction (faith Saint Augustin) thou art also excluded out of the number of the sonnes of God: be not then so inconsiderate or childish, ever to utter such complaints as these: My father cherisheth my brother more than me, since he permits him to do what he list; whilst if I but strive without his command, I am chastized for it; but you ought rather to glory in your sufferings, since it is an evident signe that he referes his inheritance for you, whilst those whom he spares for the present, he intends afterwards to punish eternally: Those who runne on the way of this life's prosperityes to their destruction, are but like men lead to prison (sayth S. Gregory) through some pleasant fields. It hath been obserued that the Rose never sauors more sweetly then when it is planted neare to garlick, neither doth our heauenly Gardener want his

\[ \text{Job 5} \]
4. Sig. 8o  The Christian
fragnant roses here of those whom
he hath predestinated for paradise,
whom he so disposeth for the most
part, as they are still annoyed by the
neighborhood of others, with
whom they have the greatest anci-
pathy, in that the more virtuous a
man is, the more subject he is to
the scorn of the wicked, the more
open he lays unto adversities; and
thus these roses become the more
odoriferous by the air, which other
ungrateful odours breathe. It is li-
kewise an observation that such
roses, as by art grow without pric-
kles, have no scent at all; and even so
the sweete odour of vertue is lost,
specialy of patience, when we suf-
fer nothing of adversity. Affordly
none can know how much he pro-
fits but by affliction, neither doth
any beginne to understand themsel-
ues, til they become acquainted
with misery; for as the flares ly
hid by day, and onely become trans-
parent by night, so true vertue
which rarely appears in prosperity,
shines forth most brightly in adversity. Neither is our Lord half so delighted with the glorious exploits of his servants, as when he sees them suffer cheerfully, and confidently, tribulations, as the Eagle prone to her young ones by exfoling them face to face unto the sunne, as the Goldsmith by the touchstone, tryes the goodness of the metal, so God Almighty experiences his servants in the furnace of affliction, whence with much more reason then the Romans, we may say, \textit{ex patioria, hoc Christianum est:} to do and suffer difficult things, doth most become Christians; and that way which our head doth lead us on, bett behits us his members for to follow.

\textbf{Ephes}

\textit{The sixth signe of Predestination:}

I s the hearing of the word of God, express'd by the figtree, by D v
Par. 5. 82. The Christian reason our Saviour Christ not only in his sermons made frequent mention of it, but also because it was so diligent an Auditor (as I may say) of the divine word, that being commanded by it, to shed its leaves, & wither away, it obeyed presently. The word is, Audiens sapiens, sapientior erit.

And have we not a clearer testimony of this sign of predestination from the mouth of Christ himselfe? Qui ex Deo est, verba Dei audis, he who is of God, doth hear the word of God: which S. Ambrose in a certaine passage doth excellently well declare, how (faith he) can the word of God relish well in thy palate, which is defiled with the gall of wickednesse, that which we hear willingly we put easily in execution, and such as these are only faithful auditors of the word of God, of whom our Saviour in the Gospell makes mention. Beati quidam unius verbum Dei, & custodientes illud. Blessed are they who hear the word of God and conserve it, they conserve it in vain in their memo-
ZODIAKE.

In their churches, who continue it not in their lives, and there are some who whilst they are careful not to forget it after once they have heard it, have no care in the mean time in conformity with it, to amend their lives. The whilst the predestinat conceive in their minds an ardent longing after divine and sacred things, insomuch as laying aside all business, and interrupting their sports, they even prefer their appetite of hearing the word of God, to that of the necessary sustenance of their lives: their affections carrying them away to church without admitting any excuse at all: no tempestuous weather can hinder them, nor faire divers their minds, but even then choosing rather to pass their times in the close vaults of the churches, than in the open fields, whilst they are still solicitous to hear, with hearing yet they are never satiated. 

Aug in Ps. 118.
THE CHRISTIAN
re infallibly to be found then in the
word of God? The soul, saith S. Ber-
nard, seekes after that word, by
consenting vu to the which, it is be-
tered, by whose illumination, it is
trusted, by whose support, it is
endred vertuous, by whose refor-
mination, it becomes wise, vnto
which to coforme it self, it is its chie-
felt ornament, & to enjoy it its onely
happinesse. O how often doth a
soule high fed with such food as
this exclaime with the prophet
Hieremy: Inuenti sunt sermones tui, O
comedi eos &c. I haue found thy
words and eate them vp, and thy
word is become the ioy and deylght
of my hart. For so as witnesseth S.
Chryso Tome, euenn as it is a signe of
perfect health of body to be a hun-
gry, so to be desirous of the word of
God, is a mayne argument that we
are wel in soule.

The first Parag:

And who wil account such an
one not diseased in soule who
ZODIACAL

wil lend no care to truth, whilst he wholly bestows them upon frivolous things; and whilst vices by words, in churches are weighed against, by his deacons, commits them frequently at home! who in lieu of pious exhortations, gives himself wholly to drinking or gaming; or else in hunting or hawking trifles out his time, or lastly whilst the preacher is hotly in the pulpit reprehending vice, lies wallowing in his soft bed, all drowsily and languishing, and is not ashamed like a sleepy dormouse to be taken at noone day yet buried in his feathered sepulcher. It is a shamefull thing I know, to write this of Christians, but tis a greater shame for Christians to be guilty of so great abuse. These are but signes of men in desperate estate, and farre different from those by which the predestinate are knowne: Falsum est autem cum turba Lucii 55. irruent in cum, ut audirent verbum Dei, &c. It came to passe, faith S. Luke, that the multitude pressed
upon him to heare the word of God. Their holy hunger was so vehement, that neither the circuit of the Synagogues, nor temple could conteyne them, no not the spacious walls of the city itself, but they euensh. 6g'd out into the open fields as a place onely capable of so great a multitude, and whilst they might satisfy their desire of following and hearing him, not one, either man or woman, made any difficulty to go to any place how solitary or desert there were, whereas we doe oftimes thinke much, euen when we liue next to the church, to stirre a foot out of doores to heare that which is necessary for the reformation of our lives, so farre we are from running euensh. halfe famished after the preacher into the sea-side or wildernes, we are euensh. come to that passe as there is nothing so tedious to vs, as to heare the word of God: there is no want now adayes of preachers, but of auditors, whilst they saine a hundred excuses to ab-
sent themselves, and rather then faile of any they want not those who of purpose abstaine from frequenting sermons, for feare their conscience should perchance be touched, so fearfull guilty men are even toost and vnto the judgment of themselves, as they dare not appear before the tribunall of their owne consciences.

The Prophet Hieremy says in his lamentations that the wayes of Sion made their moane, for that none repaired to her solemnities: and truly the wayes of the church haue no lesse cause now a dayes to make the same complaint, since the wayes of gaming and tauerne have all the frequency. There is no thronging to heare the preacher now, whereas if a prating mountebanke but promise to make vs some ridiculous sport, if any publique faire or assembly invite our curiosity, we can presently finde our legs, we bowlow our eyes and ears wholly upon it, and go flocking by heapes vnto
4. sig. 38  The Christian

the spectacle: whereas in the mean

time, if those who preach the word

of God, can but escape the being de

rided for their labours, they think

it well, though for the rest, we

make neuer so light account of

what they say; an abuse of which

the holy scripture doth grievously

complainte. Yet we cannot deny, but

there are many who give willing

care to sermons, although the num

ber of those is but small, who en-
deavour to become the better for

what they heare: they have eares,

but they want hands, they hear

what they ought to doe, but doe

it not, and so receaue no benefit by

hearing it. An other sort there are,

who frequent sermons onely to sa-
tisfy their pious curiosities, others

onely to passe away the time: some

out of custome, others to become

at least the learnder, though not

better for what they heare: some

againe frequent the Church only
to be seene, and others to have the

commodity of being certayne per...
ZODIACE. 995, Pan.

sons there, of whom they could not so commodiously come to a sight abroad. Some finally there are who goe only to laugh, and carpe at that which they shall heare, others who refort thither with intent to sleepe, or enterayne some idlediscourse the while, or at most to affoord the preacher such an eare, as is so furred with taking in other impertinent things, as it is able to receaue no more. There are but a few, and those only of the more vertuous sorte, who carry thither a mind prepared to receaue instruction, and have no other intention, then to depart from thence better then they came; who leare not to better their knowledge but theyr lines, who harken as if their eares were chained to the preachers words, and willingly giue not ouer hearing, till they find these lines more vertuously inclined then they were before.

Nemo adeo ferus est qui non mistelcere posset.


THE CHRISTIAN

Simodo culturæ, patientem accommodet aurem.

Ther's none but's tam'd, how wild so e're he were,

If he to'es cure but lends a patient eare.

The fold of Christ are discern'd from other straying flocks, by this distinction in their eare, in that they heare and obey the word of God with great audity.

The second Paragrap.

That serious saying of St. Augu-

Pipe makes a deepe impression in the minds of the Predestinate. That they are guilty of no lesse a crime who negligently heare the worde of God, then those who through their carelessnes suffer the body of Christ to fall vnto the ground. Wherefore we are not so much to regard in the Preacher, who it is that speaks, as who it is that dicta-
tes to him what he is to say; since he sayes nothing, but what he hath
in charge to deliver from almighty God himselfe. For my owne particular (layes s. Augustine) what am I but a flowres basket, into which he vouchsafed to powre the seeds, which I am but to scatter among you againe, and so you are not so much to consider the unworthines of the basket, as the worth of the seeds, and the flowres dignity. A good Christian gathers somewhat for his instruction out of every thing, and is always making his profit out of it, and he may take this for a clear signe of his predestination, if seeing with the Magdalen at the seete of our B. Lord, he remaines so fast hinging on his words by the strong chaines of his attention, as no care of any domesticall busines, no Sifters murmuration, nor no allurements of any freind can possibly draw him thence. Yet neither to heare the word of God only, nor what is more, to remember it, is any such signe of predestination, vnlesse withall we proceed to put that.
which we haue heard in execution.
For what auayles it vs to haue eaten
anything, if as soone a we haue
swallowed it, we caft it vp againe.
The Mother of God among other
her rare vertues was particularly
prayed for, conserving all the se words
conferring them in her harte. And the
Royall Psalmist sayes, in corde meo
abscondi eloquia tua, vs non peccem tibi.
I haue concealed thy speeches in my
harte, that I may not sinne against
thee. Those who hearing of this
word do conserve it, in a pure and
pious harte, and bring forth fruite
thereof in patience, are sicly copar'd
to a fruitfull soyle; and like as to
read and not to vnderstand, even so
to heare and not to remember what
they haue heard, is as good as wholly
to haue neglected it. That painter
dothe both loose his time and
labour, which draws out upn
a table some curious picture in
light water coloures, which pre-
sently with a spunge he doth deface
againe, and euen as great a folly is it
in those Christians who hearing do presently forget what they have heard. We are therefore to strive to remember it, and that in such a manner, as it be no dead remembrance neither, but rather a quicke and active one, which may urge that on to performance which we have heard. 

Si hæc scitis, beati eritis; si feceritis ea, non manuer ariuend to confirm. John iv.

by knowing what was to be done, but by doing it, and he is farre from action, who will not so much as giue care to what he is to do. The booke of the holy Scriptures are of all others the purest fountayne of knowledge, out of which though never so many draw, & that never so often, yet it is impossible for to draw it dry: for such is the nature of this rich vaine, that the deeper you dive into it, the more it abounds with divine sense, and can never be exhaust. As the Ant makes provision of food in the summer, against the Winter season, so Christians, during the calme of their affaires, should there
4. sig. 104 The Christian themselves with the word of God against the storms of future calamities. This is most certayne, that never any yet coëtum'd to make his benefit in this kind, but they were at last so punisht for it by almighty God, that both themselves to their cost did see it, and others evidently perceived the same. God hath so ordain'd that one man should learn of another, and submit himselfe to his direction, and so we see that king David although of himselfe he was most wise and prudent, and had besides in many things ever the helpe of the holy Ghost for his instruction, did not yet open his eyes to do penitance for his grievous sines of Murther and Adultery (although he could not but know that they were severly forbid by the law) until the Prophet Nathan had sharply reprehended him. Our Saviour did (as we may say) preach himself out of the clouds unto S. Paule, and yet he sent him to Ananias for his further instruction: Corne-
lius was certified by an Angel that his prayer and almes deeds were acceptable to Almighty God, and yet he intimated unto him with al that he was to repayre to S. Peter for his better information. Queene Candace's Treasurer whilst he read the Prophet Hay in his coatch, had not an Angel assigned him for his instructour; but S. Philip the Apostle, and finally Moeys, who in regard of his neere familiarity with Almighty God, may wel be stild of his priuy Counsel, was notwithstanding instructed by his father in law a forainer, no otherwise then a little Child & taught not without many bitter taunts how he should behaue himself in point of governing the Children of Israel, nay even Christ himselfe, the eternal wisedome would fit among the Doctorues demanding their advice; so as there are none of what sex, of what estate, or condition sooner they be, that are exempted from hearing the word of God.
Bve you wil say perhaps you have the reputation of a learned ma, I know it wel, & what sequelles such great Doctors vse to inferre from thence. Behold the proud erudition of a mortal wit, and who I pray cuer arrived to such a hight of knowledge, or of yeares, as not to be ignorant of farre more then cuer he had learnt! but graunt that you were the learnedst man alive, & had such a preheminencie of understanding above all the rest, as you could heare nothing at a sermon you had not knowne before, but what becomes of your wil, and memory the while? are they never to be infla'd, neuer to be stired vp, is not the one somtimes to be incited, the other a fresh renewed? how Ealy is it for the memory to mistake, and how prone to errour is the wil, vnlesse there be dasyly helps inuented to rectifie the first, and rightly informe the
the second, for which reason it is not only very profitable, but even absolutely necessary, that all doe re-payre to sermons: the euil for their amendment, the good for their perseverance, the ignorant for their instruction, and the learned to retrieve the memorie of what they know; that so at least if they learne nothing a new, they may not forget the old. Audens sapientis sapientior erit, & auras sapientium quarit & doctrinam: the wise man by hearing becomes more wise, and the ears of the wise are (still) seeking after learning. Herod, though otherwise infamous for his manifold wickednes, yet in this was not so rude and barbarous, as not to heare willingly the ordinarie preacher of his Court, and doe many things at his instigation; si hentes auditis, & audito sa Mach. multa faciabat. Whence we may perceave, that there was in Herod not only as great willingnes to heare, but also an unwearied patience the whilst: for certainly S. John Baptist
4. Sig. 108  The Christian

could never have moved him to
have done so much, unless he had
both frequently heard him, and
that too, in touching many particu-
lars; for we are not to imagine
that he would only in grosse ad-
monish the King of his many flagi-
tious crimes, but he at large by
mayne force of reasons confuted
them, and both set his vices before
his eyes, and withal powerfully dis-
swaded him from the committing
them. It was impossible that S.
Iohn with one only sermon could
sufficiently argue the Kings ince-
stitial adultery, and his other grie-
tious crimes, but it was requisite
that he should bestow a sermon
upon each one of them, or rather
indeed many in only taxing one; for
his mind obdurate in wickednes,
was by an often iterated battery to
be expugn'd, and never the lefse
bibenser cum audiebat; he gave wil-
ling care vnto him. And although S.
Iohn often publickly exprobrated
unto his face his impietie in retay-
Zodiacke. 1695. Par.

ning of his brothers wife, non licet sibi habere uxorem fratris sui, & without doubt with abundant reasons prou'd the unlawfulnes of the fact; yet stil libenier eum audiebat. So great a desire had Herod of hearing him, whilst the Saint persisted with so great a constancie in reprehending him, neither are we to thinke, that he smoothered in the meanes time, under a political silence the rest of his enormous crimes, no S. Luke is his witnesse, where he say's that Herod the Tetrarch was reprehended Luc. 3: by him, both for Herodians his brothers wife, as also for the rest of the evil which he did. So as he neither spared to tel him of his Tyranny, in so many civil slaughters, of his exaction on the people, in taxes and imposts, nor lastly of his riotous spending it againe for the maintenace of his lust, and yet for al this, libenier eum audiebat; and so great was Hedods patience in hearing him, as
Neither at his first sermon, the most vehement of all, nor his second, or third, nor any of the rest, he ever shewed himself offended, or aggrieved; but "libenter eum audiebat: nor ever thought he preached too often, or too long, too harsh, or biting for him, or to plaine, and simply for the popular care: "libenter eum audiebat & audito eo multa faciebat; so that well he might complains, that he persecuted not in the performance of that which the Saint so earnestly inculcated, but neuer (with Seneca) that fortune had enviued him the knowledge of the truth. Et monstrabo tibi cui rei laborarent magna salutia, quid omnia posse dentibus desti, scilicet, ille qui verum dicat. Non vides quamadmodum illos in praecps agat extremult libertas, dum ne-mo ex animo sus sententia suaderi, diffu-derque, & num amicorum omnium officium est, una contentio, quis blandiri-ne sallat? I wil vsfould vnto you, say's he, the discommodities which great men are subiect to, and what
is wanting to those who possesse every thing, that is: one to tel them the truth; doe you not perceave how for want of that libertie they are al driven to ruine? whilst they have no faithful freind either to persuade or dissuade them any thing, but al take it for their dutyes, and make it theyr studies to deceaue him with their servile flatteries. A crime which S. Iohn for his part in regard of Herod was so farre from being guilty of, as he seemed to be incapable of nothing: more, then concealing of the truth, whilst he perform'd the dutyes of a faithful admonisher with al sincerety of heart, and libertie of speach, stil plying the Kings care with non licet tibi Herodes, non licet tibi; it is not lawful for thee ô Herod, it is not lawful for thee: and that to keepe him stil sensible of his offence. And where now are those nice and daynty cares, who if they but ima-}

5. Sig. 112 The Christian
wrestled to a doubtful sense, pro-
test presently against the Preacher,
and all such assemblies. It is hard to
say, whether in this they outstrip
not Herod in wickednes', or no;
since whilst they refuse as well as
he to amend their lines, they ab-
stayne from sermons, the only re-
medyes to amend them; which He-
rod would never do. He who refu-
seth to be persuaded by his teacher,
doeth but yeald to the persuasion of
the Enemy, and commends but a
holler to a fool's direction, who
will be taught by no other then
himselfe: so who soever conceaues
so highly of himself as to scorn all
other Masters besides, shews more
arrogance in it then erudition. Nei-
ther can there be any love of vertue
in him who either hates or despises
the knowledge of heavenly things.
The beginning of estranging our
selves from God is our disdain of
hearing his word; and he loves not
God, who is not desirous of spiri-
tual instruction; for as gold is tried
by the touchstone, so are the thoughts of man revealed by the Euangel of Iesus Christ.

The seventeenth signe of Predestination

Is Almes deeds bestowed with a tender affection. The deurse is the balsame tree of most soueraigne Ecce....

vertue, especially for the cure of wounds and vlcets. The motto, Vui-I-

cuique mandavit Deus de proximo su-

God hath committed the care of his neighbour unto every one. Pouerty is a grievous vler of the body, but sine a more grievous one of the soule; to the cure of either, Almes-deeds do wondrously coster, chiefly if they go accompanied with a ready mind. This we learne of the Apostle; Induiste vos viscera Colos. 3:

misericordiae sint elethi, Dei, Inuct your felines, says he, with the bowels of mercy; as becomes the elected of almightie God; where he requires not only the helping.

E 4
5. Sig. 114. The Christian hand, but also the willing mind of him who giveth, and he is truly happy who hath a right understanding of the poor and needy, for God will deliver him in the day of evil.

A verity confirmed by a clear argument drawn out of holy Scripture;

Ps. 40. qui accipit mutuum servus est benefactor: he who borroweth, becomes a servant of him who lends; but our most rich God borrowes of vs in the persons of the poor; whence the conclusion may easily be deduced. As for the minor of this Syllogism, it is Salomons in effect: Pene ratus Domino, qui misereatur pauperis. He takes vsury of the Lord (which is the same, as God borrowes of him) who hath pitty of the poore. Christ by the mouth of Saint Augustin in this manner beggs an Almes of vs:

Beftow somewhat upon me of that which I haue giuen thee, I ask e but part of that which is al mine owne, in giuing you make but restitution, & oblige me your debtour for what you giue, whom you had a bene-
ZODIAKE. 1254. Per.
facror of al you haue. Give me but
temporal things, and I wil repay
you with eternal ones: reipsum ubi
reddam, quando te mibi reddidero, and Orae. de
amore
S. Gregory Nazianzen say's; looke
that thou beest a God to the cala-
mitous, in imitating the mercy of
God in their behalf, for man hath
nothing in him more divine, then
the power to oblige other men
vnto him by his benefits. The poore
is committed to thy charge, as to
an other God, and such a God on
earth was holy Lob: Pater etam pum-
perum, et causam quam nesciebam di-
ob. 19.
ligniisim rre inuestigabam, oculus sui
cyco, et pes clando. I was (say's he)
a Father of the poore, and I dili-
gently informed my selfe when I
did not throughly understand their
cause, I was an eye vnto theblind,
and feet vnto the lame. And Toby
that man so deare vnto Almighty
God, eleemosina ab omni peccato et a lob. 4.
morteliberat, &c. Almes deeds, say's
he, deliverers vs both from synne,
and death, and suffers not a lowle
E v
2. *Sig. xi6 The Christian* to descend into darkness; sicut a ma-

*Ibid.* magna erit coram summō Deo eleemosyna,
omnibus facientibus eam. Almes deeds
will be a great cause of confidence
to all those who have exercised it,
when they shall stand before Al-
mighty God.

*The first Paragraph.*

*M. Elias est hanc artem dandis eleemos-

*Hom. 55* nam scire, quam esse regem sayes

*Ep 36.* S. Chrysostome. It is better to be con-

*ad pop.* uersant in this art of bestowing Al-
mes, then to be a King, as that

which builds vs everlasting mans-

*Pro. 22.* tions in heauen, and reaches vs the

way to become like to God. It is a
great thing to be a man, but to be a
merciful man is a precious thing;

qui prænus est ad misericordiā, beneficie-
tur, de panibus enim suis dedit pauperi,
he who is prone to mercy, shall be
blessed, for he hath bestow'd his
bread vpo the poore. Wherefore this
beneficence to speake stil with the
same golden mouth S. Chrysostome, is
that which resembleth us to God: this is the mother of Charity, and the proper badge of Christian perfection, which distinguishes Christ's disciples from other men. This is that which cures our infirmities, which washes away the stains of our fowle; this, that ladder which was reared vp to heauen. 

\textit{The saurize ro-bis thefaures in calo, hoard vp trefures for yourselu's in heauen, layes our Sauiour Christ; hearken o ye rich, and learne a new art, which heauen it selfe doth teach; a new way of gathering riches together, spargere: be liberal of it; you were mistaken hither to, the way to become rich is to give your wealth away, and not to hoard it vp; he who in this world distributes his treasure among the poore, doth but lay it vp for his owne vs in the next. Neither is it necessary that we discharge our mony by whole handfuls on the poore; give but halfpence, giue but farthings, or a crust of bread, (so you do it freely...}
and willingly) and in interchange thereof, you shall receive whole worlds of treasure and possessions. The Censours in ancient times, were wont now and then to visit the Citycens houses, and survey their garments, to see whether they were not moth eaten, their bread mouldy, meat taynted, or the like, neither without reason; and I fear me, that if any such visit should be made now adayes, there would be some found who feed vermine with that they have, rather then they will bestow it on the poore. But now we know how to dispose so of our substance, as neither rust, moth, nor any other vermine can annoy it. The saurizate robis thesanros in calo, ubi neque eru go, neque linea demolitur, &c. Lay vp treasure for yourselves in heauen, where neither rust, nor moth can do it any harme, where neither any thiefe can breake in, & steale it thence. Manna did not corrupt vines it was layd vp for the next day, neither doth any stocke so
much diminish as theyr who are too careful to preferue it stil entyre; you can secure it no better way, then by trustinge it in the hands of the poore and their tomaks as the best Granerys to stacke vp our corne, since there tis secure from syer, and y're sure to receave it, with increase agayne. Had Absalon but cut his bright treffes off, his heyre had been an ornament to his head, and not the occasion of it's confusion; and so if the wealtheryere fort would but contribute part of theyr substance towards the maintenance of the poore, they should haue as many frends at command, as now they haue crownes; whereas now, they effect nothing by theyr coutousnes, but that the more money they haue, in the more dangerous estate they live in. The Ecclesiastike perswads vs. Perdere pecuniam propere fratem, & amicum mun, & non abscondas illam sub lapide in perditionem: to cast away our money for (the behalfe of) our
friend and brother, and not to hide
it vnder a stone to our owne perdi
tion; and our Sauiour Christ bids vs
dare, & dabitur volvis, to giue, that
we may recceauce againe. Weiles be-
come fowle, if they be no oftensfed,
and the more water you draw from
them, the more pure you render
the. The predestinate if it were pos-
sible when they bestow an almes
would giue theyr hearts with al, so
willingly they impart their sub-
stance to the poore; and in this fense
our Blessed Sauiour pronounces the
merciful to be blessed, to wit, not
only such as haue ability to afford
much, but also those who haue a de-
sire to be beneficial vnto al. It was
Pithgoras opinion, simili t ion ni h a
simili bus comprehendi, that like was
not attayned but by it's like, and so
it happens in this kind of marchan-
dice, where one commodity is not
purchased, but by exchange of the
same commodity agayne. Oleum olis
oleo: wilt thou obtayne mercy? by
works of mercy, is to be purchas-
fed. But you will say perhaps, by giv-
ing vnto others, you may happen
to impoverish your selfe? What a
vaine caution is this, rather to
trust to our owne forces, then to
the promises of Christ? How
many have been begger'd by
their courteousnesse, whilst never
any was vndone by Charity to the
poor? God contends with vs in li-
berality, and wil not giue ouer but
on the better hand. The poore
widdow gayn'd more by Elias, then
his slender refreshment came to, and
Eliæus hosteße was more obliged to
him, then he to her.

The second Paragraph.

There are many (but those
not of the number of the prede-
cline) who giue rarely any Almes
but malignantly: To giue malignant-
ly, is to bestow that only on the
poore which we haue ourselves in
loathing, which we know not
how other wise to be rid of, it is so
wholy vnfit for any vse, such, if
if they have any meate taynted with long keeping, if the bread be mouldy, or the drinke be fower, if they have any thing in fine so loathsome, so stinking, as they could not find in their hearts to bestow it on a dogge, can then think of giving it to the poore, a great benevolence no doubt. Alas dear Christians! how often with soothing persuasions do we deceive ourselves? This is not (as the Prophet Baruch expostrated to some) to offer oyle, but only the olieuest stones. And what was the reason that God rejected Cain, and his offerings, but only because having ability to offer better fruits of the earth, he offered him the worst? Our good wills of giving more, suffices when we have not much to give, but if we have large ability, we are inexecutable, if we give sparingly. Whenthou canst not help the poore with thy deeds, at least afford them comfort in thy words, and pity them in thy hart, whom thou canst not succour in
thy actions: neither those Israelites, nor their offerings were despis'd, who presented only flower, goat's-hayre, and bristles, because 'twas all they were able to bestow; whereas (as S. Chrysostome notes) should they have presented nothing else, who had ability to offer more, they had incurred by it a heavy malidiction. Others there are forwards enough in giving Almes, but whilst they are no lesse prone to their filthy pleasures, then to Almes, they defile the oyle of mercy, with the fordidnesses of their licentious lives. The Anazarboei, a people of Cilicia, were wont to attribute their fertility of olive to their Virgins chastity's, for which cause they suffered none to manure, and plant them but only them. For Christians let them assure themselves, that there is such an antipathy between this olive of mercy, and Venus lascivious Myrtle, that in one common inclosure they can never be contained, and that Almes which goes ac-
7. Sig. 124 The Christian

companied with dishonest life, cannot be pleasing to Almighty God; neither will he regard the liberality of our hands, which is proceeding from a libidinous mind. Others again there are wholly not wallowing like those in the myre of carnal pleasures, but yet in that they affect praise, and a kind of ostentation in their Almes, they effect nothing with al their bootlesse paynes, but only profuse this oyle of liberality. And why, deare Christian, wilt thou let thy left hand be privy to what thy right hand doth? as if such as those were not justly by that mirour of patience compared to the Oliue casting of it's flowers, which tree, according to S. Gregory, though it never be so wel taken with blossomes, yet if it be nipt with any bleaker ayre, becomes wholly destitute of fruit; Euen so although thou beest never so charitable to the poor, if thou dost it because others see thee, or to be seen by others, the breath
of their commendations blasts all the fruit thereof. As for the Almes which the predestinate bestow, no living eye is conscious of it, except that from which nothing can be hid, neither do they expect any prayse for it, but only his from whom they hope likewise for their reward. And, as Saint Chrysofom reacheth, though Almes have golden wings, yet they are not of the nature of the Peacocks, to court admiration here, whilst the reward which attends it is in heaven, but thither it soars vp vpō it’s glittering wings, & takes it’s stand before our Saviour Christ, whom it acknowledges in the person of the poore; yea their Almes deeds is so farre from the desire of diuulging of itself, as if it were possible, it would be latent to those who dispose of it; so little doth a good man care how few be of counsayle to what he doth, so long as he is sure, that he is not igno- rant of it, who only can, & will reward him for it. For which reason S.
Sig. 124

The Christian

Cyprian calls a mind thus propence vnto the poore, a most sure caution of our security, wherby we haue ingag'd God our debtour, & endeased our selues into the fauour of our so-ucraine Judge.

The Third Paragraph.

At the day of Judgment we shal be most rigourously examined on this particular, when those who shal be convicted to haue been sterne, hard harted, and vnmerciful to the poore, shal be condemned by a legal, and most terrible sentence; 
Ita maledicti in ignem aeternum, go yea accursed into everlasting fyre. On the contrary, those whom the Diu-ine predestination had for al eternity design'd for the Society of Angels, may approach vnto the Judge, and confidently say, deale liberally now with vs, as we haue dealt with others; bestow thy selfe vpon vs,since for thee, we haue bestow'd our Almes vpon the poore,we haue had compassion of others, wherfore now haue compassion on vs againe,
we haue perform'd that which thou
didst require, it rests that thou per-
forme that which thou haft pro-
misst. When the Judge farre from
offence to be so confidently chal-
lenged of his promises, wilingen-
iously confesse the obligation, &
they shal behould in his wide and
open side, this inscription ingrauen
in his very wounds in Characters of
pretious stones: 

\textit{Veniue benedicta fidei regnum; come ye blessed, pos-

selle your kingdoms, enjoy your
hearts desires. I remember my pro-
misses and commend your deserts,
which worthyly preferr you to so
great a recompence, come and re-
ceaue your reward, interminable in
date, inualiable in worth; all the
good offices you did to my poore,
were done vnto my selfe; your cha-
ernity provided me of meate and
drink, your garments cloathed me,
when I was a stranger, your rooues
teeuaged and lodged me; neither
could the strong barres of prisons
debarre your pittyes fro visiting of
8. Sig. 128 The Christian
me there, nay I even owe my life
unto your compassion, Venite benedic-
et; for those crusts of bread you be-
stowed in Almes upon the poore,
come & feast with me for a eternity;
for harbouring strangers in your
houses, I haue provided a habitation
with the Angels for you; for clea-
thing the shuering members of the
Naked, I heer inuest you with the
royal purpel: of immortality, Venite
benedicti. O what commutation,
what recompence is heer! a stole of
glory, the riches of heauen, intermi-
nable felicity & delights, for raggs,
oddefarthings, a few crummes of
bread. Omnis misericordia facit locum
unicamque secundum meritum operum
torum &c. Al mercy shall make a
place to euerie man according to the
merit of his works, and according
to the understanding of his peregrina-
tion. I would to God this were as
persuasie to euerie one, as it is true
then there is none but would pur-
chase heauen at so cheape a price.
It is a most true and excellent saying
of S. Augustin; Sivis mercator esse opus; celus etc. If thou wilt play the wife marchat indeed, forget that which thou canst not keep possession of, in exchange of that which thou canst neuer loose; depart with a little, for the returne of a hundred-fold; give a pece of mony to the poore, to obtayne a whole Kingdome for it of Christ our Lord; bestow a bitt of bread, to receaque forgiuences of thy sinnes; disfurnish thy self of a flight garment, to merit by it a stole of lasting glory; give these despicable things, to purchase eternal ones. What extreme folly is it, In Mai. says S. Chrysoftome, illic tua relinquque, unde eisitus es; et illam non presertere quod inimus es, to leave thy substance there behind thee, from whence thou art to depart, rather then to send it before thee thither where thou art to go; wherfore let it be our chiefest care to furnish that place with our treasures, where afterwards we are to make our resi
dence.
The eight signe of Predestination.

Is an abiet opinion of ourselves, which beares for its Impresa the Cypress tree, with this motto Nisi efficiamini, sicut parvuli non intrabitis in regnum calorum. This tree remaines alwayes fragrant and flourishing, & not only admits not corruption in it selfe, but also preserues al other things from noysome sauours, which are embaulmed with it, and therefore with good reason it serues for the expression of this abiet opinion of ourselves, which both destryes this worme of pride in vs, and preserues vs from being rotted and corrupted by selfe-complacency, a sort of infection of al others most contagious, Odis Superbos & arceo &c. Labhorre, and reject the proud (say's the Royal Prophet,) neither shal he, whose actions sauour of any pride, inhabit
in the midst of my house. There is rarely any phisike as they say, that is souerainly medicinal indeed, that hath not it's mixture of some poison, or sophisticated drugg. This I am sure, there is no vice that is not compounded of some secret pride, as you shal perceive if you but consider them. initium omnis peccati, off Ecc.
superbia, etc. The beginning of ev
ery synne is pride, and he who pers
ists in it shal haue his fil of maledi
ction; and it wil be his ruine in the end. Pride is the nozler of a daun
gerous wit, and from thence it breaks forth into various and exor
bitant vices at euer turne; now of hate, now loue, but chiefly of envy, whilst it is obnoxious to the distres
ses of all casualties, for there are not more anxious, or subject to more continual diquiet, then those who only couet prayse, but thinke it absolutely due to their deserts; since they are euer apt to imagine them
selves contemned, when that debt is not payd to their expectation, and
8. Sig. 132 The Christian

in the mean while, wrecke their
spight of others contumelyes (as
they conceynt) with fretting and in-
ward repining on themselves. They
liue in as darke an ignorance of oth-
ers vertues, as of theyr owne de-
feccts, and out of this twolne arro-
gance of theirs, breake with al piety
& fidelity, and in a word with what-
soeuer should be most deare vnto a
man, for a little fame and countou-
nes of esteeme. And wheras the sub-
ject of other vices are but common-
ly abiect and ignoble things, that of
pride ordinarily is the most excel-
lent, it making a prey of al worthy
actions, of eminency in any know-
ledge, and euen of vertue and sanc-
tity it selfe, much like those little
wormes which by gnawing at
the coates of euery better fruit. A
proud man represents the diuels
manners most vnto the life, for as
one sough to equalize himself vnto
the highest, so the other wil not
only stand in competency, but euen
seeke to be preferd to al. Sed nus-
quam non resistit superbis De
te. But
God never fayles to resist the proud; he can throw him downe with more ease from his highest aymes, then some stout defendant standing upon the battlements of a Tower; doth those who scale the wallers, and cut them off with as much facility, as a Gardiner croppes off with a light hand those little sprouts which shoot out about the rest. Saul in his humility was advanc't vnto a throne, from whence in his pride he was tumbled downe againe. There are some who have a natural aversion from Cats, Spiders, or some particular food. It is natural to God to execrate & abhorre the proud. 

Abominatio domini est omnis arrogans; immundus est apud Deum omnis qui exaltat cor suum.

As the most contagious diseases do vse to break out in several parts of man, so pride will not be stinted to any particular place; but now it expresses itself in our eyes, now it takes possession of our tongues, it appropriates this mans hands vnto its vse; in others garments it vesteth to cloath itself, & sits with so
8. Sig. 134  The Christian much settled gravity in an others carriage as a hundred preachers could not remove it thence; some agayne there are, who affect such a kind of careless behaviour, as if you did not know the secret arts they have to profess their pride, and sumptuositie in banquets, edifices, their childrens breeding, the splendor of their retinue, and their furniture, you would imagine them sworne enemies of so much vanity. In so much, as the very ayre we breath, is pride in al we do, though it be so delicate as is scarce perceptible. Now we descend even below abjection itself, our words are mere hony and roses, we utter nothing but the pure silken phrases of the Court, we crouch vnto al, to make our way by indirect meanes to rise, and having reach'd that hight once, which we aspire'd vnto, we neither indure equals, nor superiours. What makes thee so proudly arrogant thou silly dust, & ashes; when the least blast of death can scatter al thy greatness? In what
canst thou receive such self-complacency, who stinks so odiously in the nostrils of men, of Angels, and of God: and whilst thou breathest nothing but earth, (ôlim of Adam as thou art) thou eun poyson’lt the ayre with the stench of Lucifer! But if thou canst be as well delighted with the goodly height of the Cypresse, as with it’s grateful smell, thou mayst clime vp on the condition, that from thence thou reflect a disdainful eye on none but on thy self; and this is true greatness, true magnanimittie, to entertaine in high places humble thoughts, and as fast as thou art exalted, to debase thy self; and (which is more proper to the pre-delineate) to touch heauen with their merits, whilst in their owne conceyt they yet ly groueling on the ground. *Divine graces familiaris esse solet humilitas &c. betwixt divine est.* grace and humility say’S.Bernard) there is a strait league of freindship.

What a sublime humility is that,
8. Sig. 136 THE CHRISTIAN

which honour can not remove, nor

glory make arrogant? For a despicable

person to a base himself, is not

much, but humilitas honorata, hu-

mitie in honour is a rare vertue in-

deed. Do you heare this? ye kings

ye Princes and potentates of the

earths? Do you heare this, you who

are no lesse learned then arrogant?
you whose possessions make you
despise all other men? Rara virtus est

humilitas honorata, humility in ho-

nour is a vertue deserving all admira-

ration. It is the proper effect of true

humility, to make those condemne

themselves by their owne verdicts

for most unworthines, who in the

judgement of heavent are esteemed

for greatest sanctity. So Abraham a

man most acceptable to Almightie

God, accounted himself, no other

then dust and ashes; S. Peter the Ro-

ck of the church openly and inge-
nuously professed himself a sinful

man; S. Paul that vessel of election

and Prince of Apostles reputed

himself but as an abortive issue, and
ZODIAKE. 1371. P. sr.

unworthy the title of an Apostle. This hold for certaine, the base of all true height and dignity, is no other then humilitie, and a contemptible opinion of ourselves.

The first Paragraph.

Pride is the ruine of all vertues, & the steep precipice of Angels & of men. Good God what a change, what a commutation was then between heaven and earth, when the most glorious amongst Angels was cast headlong downe from heaven to earth, whilst the miserablest poorest soule on earth was elevated by the handes of Angels vnto heaven? Lucifer through his pride did fall from thence, whither poore vn-"cero Leazarus was exalted for his humility, who it is credible did not so often number his vertues as his sores; no doubt out of genuine self-contempt of his, seem'd more patient vnto al, then vnto himself. It is a very true and signifiant saying of a certaine Saint, parvum valet qui se aliquid valere.
8. Sig. 138  The Christian

conset, nil penitus valer qui se multum valere autamnat. He is worth but little who in his owne account seemes to be worth any thing, and he nothing at all, who conceits himself much worth. With whom S. Bernard doth well accord where he saith: Omnia illi desunt, quin nihil ubi deesse putat. That he wants al, who imagines himself to want nothing: And we may add, that they scarcely seeme to be borne for heauen, who whilst they are selfe-conceited of their owne actions, become as sharpe censurers of others liues, as they are foolish admirers of their owne; and whilst with an affected blindness they blame their owne Judgements of themselves, can neuer judge aright of other men. Out upon this vanitie! Can we thinke that heauen wil ever giue admittance unto such pride as this? no, it is onely for the predestinate, who censure none's liues so rigorously as their owne; who ofter sit in Judgment on their owne manners then
ZODIACIKE. 1391. Par.

on other mens, and are so far more severe into themselves then to all besides, as they easily pardon others, never themselves, whom they have done amisse. Miserable as wee are! who being but dust and shadowes daily gliding away after those who are vanished before, can yet glorie in our owne progenitous, and shew long ranged statues of our Ancestours, as if he were a man who can number more men of his lineage past. Homo vanitati similes faetus est, dies eius sicut umbra præterunt. Man is become like unto vanitie, and his dayes do vanish away like a shadow. Wheresoever we reflect our eyes, wee find cause sufficient to disioye them into teares. If wee fix them on heaven, whilst wee behold our country aloof wee cannot but consider ourselves in banishment; if on earth, it is but the upbraiding re-membrance of our grave; and how-ever we betrayle it for the present with our feet, it makes ful account to haue the disposition of our
heads at last; finally if on ourselues, O what a faire and ruddy fruit! but alas al wormeaten within; where ordure, stench, corruption, death itself haue taken their lodgings vp. If we consider our owne harts, what a foule and abysmal depth it is, al befit with knotted beds of snakes & adders: woe, woe's vs, we cuen swarme with vices, and yet cannot contemne ourselfes; we be oppressed with a world of sollicies, miseries, and sinnes, and yet affect the reputation of wise, happy, learned and holy men. The predestinate the while convert al this vs to their greater profit, and out of the considerations of their daily actions and them selues, do draw forth motiues of their owne contempt. These can easily with S. Paule be induced to flight and contemne al other things, who haue first learned to flight and contene theselues. This being so, whooy soever desires to be truly happie indeed, must procure to take dili-
gently out this lesson of his owne cöteps, from where he is to proceed (excepting God) to contemne all other thinges. The Predestinate can best relish that excellent saying of S. Chrysofome, _Minimum desexen_ Hom 3. sisse tam magnam esse, quam res maximas in Mas. secisse. It is as great a matter for a man to account but little of himself, as to have employed mighty thinges: as also that of our Saviour Christ, he who aspires to be greatest among you, shall be the least in the Kingdom of heaven (if euer they arrive to so much happines.) They are not ignorant how the way of humility is craggy and paineful at the first, but afterwardes it becomes more easie & delightful. They know there restes of their iourney but this one steep ascent, and so grateful unto all who direct them on their way, they clime it up with al alacrity. They love to be contented, they affectionatly embrace the occasions, they reioyce to see themselves despised, and more insult
8. Sig. 142 The Christian over themselues in the meane
time then any enemy. These when
they are inured are so farre from re-
venging their quarrel by the sword,
as they utter not a word in their
owne defence. Heer none stretches
forth an arme, or brandisheth a
sword to vindicate a wrong, as
knowing the more profit redoun-
des vnto them, the more they are
contemned. The predestinate on-
ly know, as men deeply read in the
schoole of Christ our Saviour, that
they are neuer the worse for mens
deriding, nor lesse for their contem-
ning them. Taurus est unusquisque,
quantus est in oculis Dei. A man is no
more then just as hee appears in
God Almightyes eye, non pilo maior
&c. nor a hair greater; neither doth
God judge by mens estimations. When
wee seeme little to ourselues, wee
seeme great to God, and then leaft
to him when wee appeare the grea-
test to ourselues. The deeper a well
is, the more pure is its water, and the
more vile esteeme one conceaueth.
of himself, the more graesful he is
unto Almighty God. Al which
seemes eminent in vs, is to be aba-
fed, our high spirits leueled with
the ground, and the vniversal fa-
bricke of our pride, buried vnder
the heapes of our miseries, ignoran-
ces, and imperfections. Muske as
they say hauing lost its fauour, by
being buryed in some stinking
dunghil recouers it againe; and so if
we but truly enter into the consid-
eration of our owne vilenes and sur-
quedy, we shal exhale not any such
odour as we did before, but that of
the amendment of ourselues, the
only conducing meanes to our sal-
uation.

The Second Paragraph.

A Holy Religious man being de-
maunded once, which in his
opinion was the most expeditious
way to heauen, answered: Si seb homo
semp er accusat. For a man euer to ac-
cuse himself. And this according to
S. Augustine, is the very summe of al 31.
8. Sig. 144 The Christian
Christian learning; and S. Ambrose
Lib. de auouches, Signum electorum est male
ving c. de se sentire, & vulnus suum agno
Apol. de score. That it is an infallible sign
of the Elect when one acknowledge
ledges his infirmities, and thinkes
contemibly of himself; on the
contrary, Reprobosum est proprium
inc. 5.
Iob. semper praesagere, & numquam qua
egerint retractare, &c. says S. Grego
ry, it is the cult me of the re
probate to bee alwaies commit
ning evil, and never willing to a
 mend their wickednes, but they
pass over all they doe in the blindnes
of their mindes, & nothing but pu
nishment can make them sensible
of the harme they doe; whereas the
Elect do daily trace out their ac
tions to the very fountaines head
of those thoughts, from whence
they sprung. Neither for this are
they ever the more secure, since
they know there are many things
may escape their obseruation
which only the al-searching eye
of Almighty God perceauces. The
Ecclesiastick counsailes vs, quam- Eccl. 3.
to magnus es humilis te in omnibus & coram deo inuenies gratiam. The
greater thou art humble thy self the more in every thing, and
thou shalt find grace before Al-
mightie God; seeing the power of God is only great, and he is ho-
noured in the humble. Assuredly
among al others it is the greatest
perfection to have a true know-
ledge of our owne imperfections,
and that soule merits more of true
praise, in understanding itselfe,
then in neglecting that, to know
the course of the starres, the li-
mits of the earth, the vertues of
plantes, the abstrufe sublimity
of heauen, and the earths unfa-
thommed profundity: Wouldst
thou contrive some edifice of
eminent altituide, thinke first of
laying the foundation in humility;
al naturally aspire vnto the top,
but humility is the first step vnto
it. Our country is high, the
way vnto it low; and who can
THE CHRISTIAN
seriously wish to arrive unto it who
refuseth to goe the way? But alas, it
is a misery, which S. Hierome doth
worthily deplore, Multi humilitatis
umbram, veritatem pauci sectantur,
that many follow the shadow of
humility but few the substance; few
indeed, but those few only happy,
those few of the predestinate, who
the more they behold, the more they
dislike themselves; and those the
more pretious in the eyes of God,
the more they appeare contempti-
able in their owne. Qui minus se vi-
dent, minus sibi dissipcent, say's S. Gre-
gory. Those who least consider
themselves are those, who displease
themselves the least. Manie whilst
they know many thinges are igno-
rant of themselves, and in Gods
eyes seeme the lesse, the greater they
seeme in their owne. To conclude,
the beft and safest ascent to Al-
mightie God, is by the way of the
knowledge of our owne unwort-
thines; and Cassiodorus sayd excel-
lest wel, descendendo calum ascendi-
Zodiac. 147. Par.

I n that by descending we ascend in Ps. 6.
to heaven.

SAUCED.

The ninth sign of Predestination

S to love our Enemies. The Deuise is two thwarted lances combind in the middle, with an Olive wreath, Ad: those signifying hostility, this (vsed Rom. by the Ancients as an Emblem, of place) their being united in the bond of amity. The motto is, Noli vincir amal, sed vince in bono malam. Christ our Sauior doth commend vnto vs in a most solemn manner, Ego autem dico vobis, diligite inimicos vestros &c. I say vnto you love your Enemies, be benefcial to those who hate you, and pray for those who persecute you, and calumniate you, that so you may be sons of your Father which is in heaven. You wil say perhapses it is dificile and penible. I graunt it, but the more dificile it is, the more gra-
Sig. 148 The Christian
teful it is to God, the more availa-
ble unto your self. There are divers
ways to express our charity, al
much conferring to the remission
of our sinnes; but among al, none
more efficacious than from our
hurt to forgive those who have
offended vs. Our Saviour Christ
hanging extended on the Cross,
and hauing no part of his sacred
body entiert from stripes and wound-
des, but onely his blessed tongue,
made it his first care to employ that
member in interceding for those
who crucifyed him in their words
and actions; and so became a most
potent and prouyeling Advocate
for his enemies. In which doctrine
dictated from the Cross, our B.
Maister hath had but a few disci-
ples, 'tis true, but yet neuer wanted
some; and to instance in only one,
did not the heauens open whilst S.
Steuen was praying for his En-
emies, as if al the heavenly Citizens
had flocked to the sight of so noble a
spectacle? and whilst the same holy
ZODIAC. 149

Protemartyr prayed for himself standing, but for his enemies with bended knees, did he not instantly behold the heavenly Curtaines drawn, and Jesus standing at the right hand of his fathers vertue & omnipotency? In which dear Lord if I may expostulate thy meaning without presumption, what unvisual manner of proceeding is this to award him a just triumph, and the reward of victory before the fight? he hath fearfully opened his mouth to speake and the heavens are open already; he is not yet departed this life, & notwithstanding he enjoyes thy blessed vision. How comes it that that beatitude even issues forth of the Gates of heauen to encounter this happy Martyr on his way which other Saints must penetrate to the most interior retirements of thy mansions to behould? He is yet but in the lists, yet expos'd unto the peril of the fight, yet praying; but his prayer is in behalf of his enemies. O happy, & potent prayer! Let vs now consider, beleech you, the
g. Sig. 150  The Christian
reason of this his antedated favours
and recompence; which without
doubt is no other, but that Almighty
God is so taken with the rare
virtue of such an one who freely
remits offences and hastily peti-
tions for an enemy, as our most
gracious Lord even lays his own
Maieftie aside, and priviledges his
Champion so highly, as not to suf-
fet him to expect his crown, til he
be seated in his kingly throne: but
he anticipates against all former
president his felicity, and com-
mands his fayreft beatitude, not on-
ly to attend him at his palace gates,
but euene to issue forth, and present
this happy warrier on his way,
with the honour of so extraordi-
nary a triumph, for having imbrac't
with a most affectionate loue his
deadliest Enemies, and spent his
last breath and teares in beseeching
their pardon, who were the Au-
thours of his untimely death. And
this is that high prerogatiue with
which the heavenly king indowes
altho those who forgive their Enemies; so as not he who suffers a wrong, but he who offers one, susteines the injurie. Dauid who had incountred and overcome the most fiercest Lyons, and savage bestes, who was so valourous, as he was never daunted with the apprehension of any seare, yet having Saul his capital enemie more then once at his mercy under his Iauelinspoint, did rather choose to pardon him then take his life, and it seemes that the burthen of al his triumphant songs, was no other then this, *Ps*al. 7: *reddidi retribuensibus mibi mala, decidam merito ab inimicis meis inanis.* If euene I haue requited those, who haue afforded me euil, may I fal helplesse by mine enimies desperedly. And *S. Paul* that generous Champion, who dar'd vnto the combat, not only whole troupes of armed men, but euene death and Hel it selfe, was nevertheles so mild, so indulgent to his enimies, as he affirmes of himselfe: *malumcirce & benedimur, persequ.
9. Sig. 152 The Christian
1 Cor. 4

\[\text{sic} \]

...patimur & sustanemus, blasphemamur & obscenamus: we are cursed and we bless those who curse us, we are persecuted, and endure it (patiently) we are blasphemed, and humbly in reate (those who blaspheme us).

The first Paragraph.

It is of all others the most generous and noble kind of victorie, to pardon thine enemies when thou hast opportunity to revenge thy selfe, and is farre more glorious to overcome an adversarie by silence, then by open contentation: 

Pرؤ. 10.

hominis qui se separat a contentionibus; it is honourable for a man to decline contentions: and, vindicare se officio. c. non est alius fortunatis sed abiectionis & timiditatis. Sayth S. Ambrose; to revenge ones selfe is no act of valour but of a base and cowardly mind: and he who vindicates himself is rather overcome by his enemy, then overcomes. Neither was
that Prince of Philosophers of
other opinion: Sicut debitis est Sto-Arist.
macht cibum doriorem non posse conce- l 4.
quare, tua bonitatis pusillanimus est ver-
bum durumculum non posse sustinere,
as it is a signe of a queasy stomac
(fayth he) not to be able to digest
solid meates, so is it of a pusillani-
mous man, not to be able to brooke
harsh and offensive words. We
can give no clearer testimonie that
we are Christians, then by lou-
ing our enimy. To be well exer-
cis'd in vertue, we haue need ey-
ther of a faithful frend, or a mali-
cious enimy, and may rest assur'd
that none can ever injurie vs but
they must do themselves a grea-
ter injurie: Vindice in corde p-
fera nocensur est vipers; for re-
venge (fay's S. Chrysofomoe) Aeff.
unto that hart which harbours Apo-
it, is more pernicious then a
viper; neither is it a lesse crime
to require an injurie, then to be
before hand with one. Haft thou
stroke thine Enemie; then thou
9. Sig. 154 The Christian

hast mortally wounded thy selfe;
and as he who snatcheth vp burning coales out of the harth to throw at others, first burnes his own hands; euen so those who en-
deaours to harme others, are euery
the first on whom it lights, and most
commonly the last, when those
shift the danger whom we intend to
mischicke, and so the blowes turne
upon ourselves. Whosoever con-
ceaues hatred against another, doth
first of al wound his owne soule,
and he who liues out of Charitie,
hath but death for his residence. Yet
it is hard (let them say what they
wil) 'tis hard for one to love his
enemy. It is true, but it wil be more
hard to burne in Hel with so many
enemies; it is difficull to love him,
whom we account scarce worthy of
our hate: but it wil be more difficul
to heare those terrible words; lie
maledisti in ignem aeternum; go yee
cursed into everlafting fire: can I
suffer him to scape harmlesse, who
hath so often been the occasion of
harming
harming one? Those who decline at steep ascents will never mount up a hill; and he doth but estrange himself from heaven, who refuses to forgive his enemies. We undertake long pilgrimages, from whence possibly we may return more vicious then we went; we make our offerings at the Altar, but at this while our whole harts are stone; we are careful to gain the Indulgence, whilst we still urge on revenge to execution. O Deare Christian, God hath afforded thee a plenary Indulgence in thy selfe, thou mayft gain it with one word speaking: do but say Ignosco, I pardon, and thou hast obtained a full remission of all thy sinnes; Dinitte, & dimitterar. Luc. C. vii. sibi. Otherwise, if thou shalt deliver thy body to the fire, & in the mean time hast no charity, even for thine enemies, al wil auaile thee nothing. He according to the worlds acco[u]t is most rich, who hath most deb-tours. Thine enemys owe thee satisfaction for many injuries; keep them
THE CHRISTIAN

Stil thy debtours, and so enrich thy selfe. Make vp thy accounts, see what thou owest to others, & what residue is remaying for thy selfe; without doubt thou wouldst esteeme thy selfe a wealthy man if al thy debts were cleared. How deeply art thou indebted to Almighty God? insomuch as through thy negligence thou art wholly enabled to give him satisfaction: take then a prudent course; aligne him ouer to thy debtours, and so by their interuention quit thy bonds, which of thy selfe thou couldst never have canceled. Dimittte, or dimittetur tibi, forgiuethy neighbour when he offends against thee, and then at thine humble petition thine owne offences shall be forgiuen thee; if thou forget those small recknings betwixt thee and thy neighbour, God will releafe thee thy mighty arcerages. You know wel that saying of S. Hierome: o fumidolosa sententia &c. O horrible sentence (say's he) God wil not remit
vs our great debts, unlesse we remit our brothers their smaller ones; and we are to expect at Gods hands a-gaine such pardon, as we afford our Enemies.

The second Parag.

W Herfore, whosoever thou art, haue compassion at least of thy selfe, and rather then to hate thine own selfe, love thine ene-my; the pleasure of reuenge is short, but that of mercy is perpetual; wherfore, Noli vincia malo, sed vincite Rom. 12 in bono malum: be not overcome (I beseech you) in euil, but overcome euil in good. If thine Enemie be a hungry, bestow food vpon him; if thirsty, alloue him with a draught of water, and thou shalt keep hot-burn-ning coales, vpon his head and God will reward thee for it; vincite in bono malum.

S. chrysostome speaking of this victory, say's, that in the Olympick Games, where the Diuel was presi- Inc.12. dent, it was enacted malesacido vincite ad Rom. 75, that they should overcome by vio-
9. Sig. 158 The Christian
lence, and al foule means; but in
those where Christ presides, there
is a decree quite opposite to this,
where not he who strikes, but he
who is stroke meriteh a crowne.
If we did strive to excel in meeknes,
how invincible should we be, how
farr aboue al iniurie and wrong?
O then nouer vter such odious
words as these: reddam salutum, I
will repay euil, but expecta Dominum
et liberabit te, do but expect out
Lord, and he wil vndertake thy
cause. Neither say I wil deale with
him as he hath dealt with me. Alas,
why to your owne losse should
you secke anothers harme & detriment? why do you bite those stones
which are throwne at you, like
some Mauitie curr, and not rather
turne vpon the hand which threw
them? Ridiculous blindenes! why
art thou so furious against thine
Enemie? Dimate eum, ut maledicas,
2. Kings dominus enim præcepit ei vt malediceret

tibi: let him rebuke thee still, for it is
God who hath appointed him.
Those who are condemned to die, are not angry with the Executioner but with the Judge; and why, sily as thou art, dost thou bend thy forces against him who inflicts upon thee thy sufferings, and not rather consider by whose warrant it is done? Is it not God who for thy greater good hath singled thee out such an adversary as this, to the end to punish thee for thy passed crimes? The Diuel could not have bereaude Job of one heard of cattle but by express permission of Almighty God; whereas he sayd, well, (Not the Diuel) but the Lord bestowed them on me, and depriv’d me of them againe. Our Saviour Christ could Pilate when he gloried in his power: non haberes potestatem &c. Thou shouldest have no power ouer me vntles it were permitted thee from aboue. And this were an excellent answer to give an enemy. Diuers have more profited by their enemies, then by their dearest frends. The Church
9. Sig. 160 The Christian
had had no Martyrs if at it's Tyrants had been extirpated; and should we have no enemies, we should be depris'd of many a glorious crown. Diocletian did no Little advance and propagate the Church by his inhumane cruelty, then Constantine by his reverence towards it and liberality. That rich farmer in the Gospel commanded that both the corne and weeds should be suffered to grow up together: \textit{sine viva}, \textit{crescere}; whereas we ouerviolent and hastily to our owne petitions, no sooner can espie a weed, above the ground, but we cry out presently, to the fire with these thistles, let this darnel be burnt, let our enemies be destroyed. Stay stay, deare Christians, we ought not to take this violent course as yet; when the harvest comes, there wil be order given to the husbandman, to gather first of at the Cocket and darnel into bundles, and cast them into the fire: and why then should we dis-
credit our owne zeal with our own inconsiderate haft; why are we so forward to drag our enemies to deserved punishment? Neuer feare it, such weeds as these shal not escape the sickle and the fire; but as yet the harvest is not come; expect a while. Our Saviour Christ teaching his Disciples a forme of prayer consisting of seauen petitiones to his heavenly Father, doth not without profound mystyrie particularly repeate and expound that which concerns the foulenes of offences; to signifie therby without doubt, that for the rest it might suffice to have only insinuated them vnto the, but that this could neuer be inculcated enough. Nuncquam enim nimis dicitur, quod nunquam satis dicitur. And even in this respect the Royal Psalmist enlarges himself in commendations of the law: 

*Ps. 118*.
2. Sig. 162 THE CHRISTIAN

to our acquaintance, but to meer
strangers, as wel to our aduersaries,
as those who are beneficial to vs, to
the worthy, and vnworthy, vnto
friends and enemies alike. No ex-
teriour marke of anie dignity doth
so testifie a man to be learned,
wealthy, or noble, as the actual
louing of our Enemies, doth vs, to
be the Sonn's of Almighty God.
But, who ( you wil object ) is so
absolute a master of himself, as not
to be transported sometimes, through
violence of passion and anger, to
some extraordinary expression of
our averseion from an Enemie. But
we must know that it becomes a
Christian, to refrayne his anger,
and curb such violent motions as
these. S. Augustine says rarely wel.

Sec. 50

And si connivitum? venias es. Irratus
es? sculter est. Pente igitur statue, sculter
surgente periclitatur navis, periclitatur
cor! tunm: audito connito: vindici-
cari vis, & ecce vindicando te fecisti
naufragium: doct. howe heare thyself
il spoken of? ( say's he ) it is but a
wind: art thou offended at it? 'tis but a billow: but when this winde and billowes meete, thy harte is in jeopardy, the poore ship is in danger to be cast away. Thou resolvest to revenge thy selfe for those offensive words, and behold, 'tis the wrack, of thee. And he proceeds to give the reason for it, quare hoc? why is all this: say's he: quae dormit in te Christus, oblitus es Christum: nimirum existit tibi Christum cum crucigere te iniuris suis non Crucem, sed veniam a perte lacrimis eum: because Christ is a-sleep in thee, thou hast forgotten Christ, thou dost not remember how Christ, whilst he was crucified, besought his Father even with tears, to pardon, and not to punish his enemies. And now behold how Christ is a-sleep in thee, who taught thee not only to watch, but even to dye to pleasure thine enemies. O therefore awake Christ within thee by expellulating in this manner with thy selfe: And who am I, that I should revenge me of mine
9. Sig. 16

The Christian

Enmyes? Who knowes whether
I may not sooner meet with death
then my renuenge can meet with
them? and then, o miserable as I am,
what will become of me, when
Christ shall display me from my de-
parting soule, when he shall reject
me, who hath taught mildnes, not
anger, who hath profest himself a
maister, of submission, not of renu-
ge, of charity and pardon, not hate
and rancorous spight?

The third Paragraph.

But renuenge hath neyther eyes
nor ears, it is carried blind and
deafe away by the swing of quety
sodain passion, so as with good rea-
son that ancient Poet declares him-
selue aggrieu'd.

Plant. in Pan. Ait t. Secuels.

--- Verum est summis isti nostri divitis.
Si quid benefacia, menor plumâ est
gravia.
Si quid peccavit, plumbeas irasgetir.
It is the fashion now of the richer
sort, if you doe them any pleasure,
their thanks are lighter then a fea-
ther, for it; but if once you displease
them, the memory of it lies as heavy as lead upon their galled minds. Where he seem's to have liuely deciphered such as now a dayes suffer their friendships to be blown away, & vanish with the least wind of an offence, whilst they riuet the hate of an injury as deeply in their minds, as if it were sodered there with sheers of lead. O Christians for shame be more prone to pardon, least we be found more defectuue herein than very Heathens themselves; least we be convinced with so many cleare examples and testimonies of theirs as to have no colourable excuse left to pretend for pardon at that last general day. Pompey the great is no lesse famous in history, for his constancy to his friends, his easines in forgiving offences, & facility in admitting of any satisfaction, than for his three glorious triumphs over the third part of the universall world. Augustus Cesar in these express hearmes pardoned Cinna, who had conspired against his life, & Cinna,
once more I grant thee thy life; the first time as to an Enemy, now as to a Traitor, and a Parricide: & hereupon he bestowed upon him the Consular dignity; and the issue of this his clemency was, that he experienced him ever after most loyal to him, and Cinna dying left him inheritour of all he had. Pherian a man of most innocent life, and one who had borne offices of highest dignity in the common-wealth, being condemned to dye, some of his friends, as the hangman was presenting him with the poisnone Cup, asked him what service he would command them to his Sonne: nothing, sayd he, but that he would never call to mind what a draught the Athenians in force me this day to drinke. It is recorded of Julius Cesar that he was unmindful of nothing but injuries. But who is there of us, who would not think it a blemish to their reputations, to have such an opinion as this conceaude of them? how fieshily do
Zodiake. 167 3.24

we beare injuries in mind, how sensible are we of them? & whilst we write down benefits in light dust, we record them in solid flint, manet allo mense repossum. Neither can the authority of Almighty God himself preuaile, to bring vs to reconciliation. God long agoe hath severely prohibited al revenge, in declaring: me aest ultio, & ego retiri. Dom. buam in tempore; revenge belongs to me, and I in time will reward them; and notwithstanding how many are there who impiously answere him againe: No, Lord revenge belongs to me, and I wil require them; Our Lord replies: It is my revenge let me alone with vs; and yet manfstills not: nay rather mine, leave the managing to me; you, Lord are too soone appeased, your revenge is too too slow. And thus with most intollerable presumptio, we vlurp the authority of Almighty God, and dare even impiscuously to wrest the sword out of Gods hands to strike our enemies, whose pu-

ishment he refures, unto himselfe,
9. Sig. 168 The Christian
and against all right put on the sever-
ity of a Judge, whilst we are partyes
in the offence our selues.

The 4. Paragraph.

IT is recounted by diverse credi-
dible Authours, how a certain
person who had receaunted an injury,
had recourse once to one Sisouius
an ancient holy man; to whom
after he had declared his aggri-
uances, as the manner is, with al
exaggeration of circumstance, he
besought him to let him declare
himself a man and revenge himself.
The same withal instancy of prayer
desired him not to shew himself so
far a man, as to become a Diuell.
For his revenge, God would haue care to dispose all for his
greater good; wherefore he was
to commit wholly unto him, and
euen according to true fortitude
this was the sufficient revenge
that he could take, who might as-
sure himselfe that his enemy should
ZODIAXE. 1694.

neuer escape the divine hands vn-
punished. The other replied: Father, I am fully resolued neuer to pard-
don him, nor to desist til I haue re-
quited him with the like injury. For heauens loue, answered the holy man, be a man, but so as you be a Christian withal, and consider more what reason may persuade you, then what your violent passion may suggest? Why, sayd the other, it is no other then reasō which puts me upon this resolution, not to spare him, who cares not for sparing any. O but, saide Sifonius, you cannot de-
termine your owne right your selfe, nor execute what you haue deter-
mined; it is only in Gods power to punish his creatures; he is the Lord of vengeace & therefore may freely take reuenge; for vs we ought not intermedle in it. Besides I am sure you are not ignorant how Christ hath not only counseled but even commanded vs to pardon, nay to pray for, to love, and do good unto our enemies. Father,
The Christian

Sayd he, Neuer perswade mee, my hart is a tempestuous sea, and can never be calmed vntil I have taken vengeance of mine enemy. Then answered Sisouius, since yow are fo roulued, respit at least your anger vntil we have commendg our selues to God in prayer. And therypon they both feld downe vp their knees; when the holy man began, prescribing vnto the other (as it were) this forme of prayer. O God we haue no need of thy assistance any more; neither doe we request thee hereafter to be sollicitous for vs. We will sufficiently provide for our selues; revenge beongs vnto vs, and we will reward our foes as they deserve. Behold euem now we are vpon the point of subiecting our Enemies as f. orfooles vnder our feer. These words so lively touch'd the... of that other man, that calling himself al along at Sisouius feet, he vowed with many teares that he... in the place, so wholly to lay aside al
thought of his revenge, as never thereafter by the least word to cal it to mind againe. And this is that, which he, who only by excellence is just, commanded vs; this is the peculiar distinction of the Sons of God, not only to make no difficulty to remit offences, but even to recompence them with benefits. 

V. 2. This dete neguis malum pro malo alsiui reddat, &c. looke (say's the Apostle) that none of you requite euil for euil, but alwys that which is good persue towards each other, and to-wards al. But our Sauiour Christ in more expresse tearmes doth oblige vs vnto more perfection. Vobis dicò Luc. 6: qui auditis &c. to you I say that doe heare me, love your enimyes, do good to them that hate you, and blesse those who curse you; & according as you wil that men doe to you, doe you also the like to them againe. And, if you love them that love you what thanks is it to you? For Sinners love those who love them: and if you doe good to those who doe you good what thanks is it to you? For Sinners
9. Sig. 172. The Christian also doe the like; but doe you love your enemies, and your reward shall be much, and you shall be Sonnes of the highest, because himself is beneficial to the evil and ungrateful. This with good reason thou dost enjoy vs, this with great liberality thou dost promise vs. But, o deare Lord, how many are there who will not heare thee? How many that care so little for thy commandment as their hares and liues have both but one peridoe? They protest against that effeminate basenes, as they title it, to be easly perswaded to put vp a wrong. For their partes they should account it their only felicity to repay the inurer in his owne coyne againe; & if Salamon-like they might be masters of their wish, a hundred times rather then Wisedome, they should desire reuenge. These are they who never cease to importune Almighty God: Da mihi Domine inimicorum meorum animas; grant me o Lord the soules of mine enemies; as for
the rest I referre it vnto thee. This is the true Spirit of reuenge indeed, neither to regard the law of God, nor to be terrifyed with his threats, to be so far from putting vp an iniuy, as to re-volve it as sooone as it is offerred them; at euery light word to vnt the choler, and when anger hath once stircd them vp to follow euery impuls of their enraged minds, seeking with al earnestnes their enemies destruc-tion. Haec vtilis libido, according to Tertullian, negotium curat aut gloria aut malitia: sed gloria vbiq; vana est, & malitia Domino odio sa; hoc quidem loco maxime, quis malum duplicat quod semel falsum est. This lust of vengeance doth labour euyther to satisfy its malice, or desire of glory: for glory it is a meer vanity, and malice is an odious thing to Al-mighty God; especially in these circumstances where of a single
S. Sig. 174 The Christian
offence we make a double one. All
the difference betwixt him who
provokes unto an injury and him
who is provoked, is only this, that
the one hath his hand first in mis-
chief, the other last, and both are
alike guilty of offending God. For
he counsailes vs, when we are stric-
ken on the one cheeke, presently
to offer the other, and not to desist
til we haue tired out our enemies
malice with our patience: assuring
ourselues that so we shal annoy him
more then if we put our selues upon
our owne defence, since he for
whose sake we suffer, wil for our
sakes chastise him with deserved
punishment. Why then should we
arrogate vnto our selues the right
of our defence, which God vnto
our greater glory hath referred vnto
himselue? He is the undertaker for
our pacience; whoseoeuer trustes him
with his wrongs, he wil revenge
them; with his losslies, he wil redresse
them; with his griefs, he wil remedy
them; finally with his death, and he
ZODIACHE. 1735. Par.

wil restore him unto life againe.

The 5. Parag.

But you wil object with the Poet:

Semper ego auditor tantaum nunquam reponam
Vexatus toties?
Shall I be still a hearer vext so oft
and never require them?

Neuer (deare Christian) neuer, although a hundred, although a thousand times, if thou wilt declare thy self a true Sonne of God cōmit thy cause to him, & the while suffer and be silent. Nocentes peribunt qui Baruch:
se vexaviorum, & qui gratulati sunt in tua ruina pnnientur: the wicked who have vexed thee shall perish & those who rejoiced in thy ruine shall be punished. He who hath done an inury shall be rewarded according to his misdeeds. You will say perhaps, I am content to forgive mine enemy, but yet I will not forget the injury, I will remember him. If this be al
9. Sig. 176 The Christian
thy charity, be assured that God
will requite thee with the like:
Homo homini referat iram, & a
Deo quasit mediam? &c. Man to
man (sayth the Ecclesiastick) re-
serveth anger, and doth he seek
for remedy of God? He hath not
mercy of a man like unto himselfe,
and doth he intreat for his owne sinnes;
his flesh as he is, reserveth anger,
and doth he demand propitiation of
God? Who shal obtaigne any thing for
his sinne by prayer? It is but a vaine
pretext of clemency to say, I wil
not revenge myselfe, but yet with-
al I wil not forget the injury;
eyther giue that which thou re-
solueft to giue without any re-
servation at al, or neuer expect
by it to purchase heauen. You
know what threatening language
Mat. 18. our Sauior vses: Sic & Pater
meus cælestis faciet vobis, si non re-
miseriris vmosquisq; fratri tuo de cor-
dibus vestris. So my heauenly Fa-
ther will deale by you if each of
you doe not forgive your brother
from your harts. But yow wil say for my part I should be ready enough to pardon him; neither am I so icalous for mine owne honour; but that publick office which I sustaine is interest in it, that no injury offered to my private person do passe unpunished. For God's loue, deare Christians, let vs not stand too much on ceremonies, in things which soneerly concerne our Saluation; this is but a flourith of a few ayrie words. Steuen was a publick officer as well as you, and yet we see he was no wayes imboldned by it, to take vp stones and deale by his persecutors as they dealt by him: neyther did he suppose that any conventient course to defend his dignity, but with a most sincere hart he cryed out: Dominne Iesu ne flatras illis hec peccatum: O Iesus doe not impute this sinner vnto them. And so our Crucifyed Lord not ony as he was Sonne of man, but of Almighty
God, be-fought his Father even with tears to pardon his enemies. 

No, their is no mortal creatures of so high a dignity to whom it can be any losse of reputation to forgive an injury, especially if it concern no other then himselfe: non queras vultionem nec memores inuicem Ciuium tuorum, do not seeke for vengeance nor beare in mind the injuries of your owne Citizens. But you will say, he hath injured you without a cause. Had it not bene causeles, it had bene no injury: where both are alike faulty, neither are injured. But what doe I talk of cause? What cause did Joseph giue vnto his Brethren in only making relation of his dreame? And yet afterwards being chiefe Gouvernour of Egypt in a generous kind of silence he buried al offence. But this of yours is of exorbitant straine. And wherefore al this exaggeration? If the offence were light your reward for pardoning of it would be but small. We can neuer
ris to any eminent degree of perfection, but by the way of suffering great injuries. Harken what S. Hier. sayth in this particular: Deus faber est, inimici lima sunt, & mallei, qubus nos ille expurgat Sanctusq; sculptor. God is the Statuary, and our enemies are his chisels, and hammer with which he polishes vs, and makes vs into Saints. Hath your enemies ever ston'd you as they did S. Paul, or scourg'd and Crucified you as they did our Saviour Christ? But you will alledge, you are noble, and he who injured you is but some base born pestant, some sonne of the earth. O Samian pot-sherd! art thou not of the same clay (or little better) of which thine enemy is made? thou noble? if thou permits thy self once to be overcome by this appetite of revenge, know thou art no longer the off-spring of a noble family, but the slave of slaine. Wherefore be aduised by the wiseman: Memento Eccl, 18 nu Bessarum & d fine inimicari. Remember the last things and cease to
The Christian
be at enmity. You will tell me, though you would never so faine forgive your enemy, yet you cannot overcome yourselvse therein. The reason is, because you wil take no paines to get the victory. I know that as long as you nourish grudgings in your minds, at your thoughts which arise from thence tasto of nothing but bitterness, whilst your bosome is no other but a nurserie of nettles, thornes, & briars, with which your vlerated conscience it stung, and smarts unto the very bloud. Do you burse with desire of revenge? hast with all speed to extinguish the flame, least in debaring your owne entrance into heaven, ou but accelerate the fire of hell, where you shall burne for all eternity. The sustaigning of injuries is the gates of heaven, and, qui vindicaret ure, a Domino inmensae vindictae & peccata humili servari semper; he who will be revenged shall find vengeance of our Lord, and with great obseruance he wil
ZODIAC. 1815 Par.

keep his sinne. You can take no sleep perhaps, nor have an appetite to any food as long as you behold "Mendocinus sitting securely at the palace gate, as long as you see your enemy uncontrolled conspiring your ruine. How brauely we deceive ourselves to our owne perdiction! Ezekiel 31:

\textit{tells of certaine souldiers, qui pod sunt gladios suis sub capitis suis, et descendunt ad infernum cum armis suis}, who laid their swords under their heads and so descended together with their weapons into hell. Behold a new manner of pillow, to sleep on swords. And truely they take their rest upon no other, who are so desirous of revenge, as they never rest but when they are fighting, quarrelling, harming of other men. In this manner Cain that primitive disciple of the Diuel (as St. Bahl teares him) for no other end sought his brothers
9 Sig. 182. THE CHRISTIAN
destruction, but upon the mine of
his glory for to build his owne,
though the effect was farre contrary
to his expectation: Else found no
place for any mercie, although he
sought it with infinities of many
teares: So Saul, So Antiochus were
shamefully repuls't even from the
altar of mercie to which they fled;
and that deserdeth since they neuer
spared any whom they held for
Enemies: Indicium sine misericordia
sae illi qui non fecerit misericordiam,
he shall haue judgement passe upon
him without any mercie, who hath
not afforded mercie unto others;
wheras King David redoubled his
wickednes with a foule relapse, and
died his infamous adultery in blouf,
and yet he no sooner began to shew
himself contrite; he had no soone
pronounced these two short words:
Peccavi Domino, I haue sinned against
the Lord, but he heard presently
from the mouth of the Prophet
Nathan: Domine peccavit servum
transfixit: The Lord hath remitted
your sinne. How often did Antiochus confess that he had sinned, &
with grievous cries implore the De-
vine pitty, vowing offerings to the
Temple, and promising for the time
to come an intire conversion; and
yet his petition never would be
heard; and from whence proceeded
this difference of fauour, but from
their different carriages towards
their enemies? For David whilst
he was inferior to no King in pro-
weles and deedes of armes, was
superiour vnto all in pardoning his
foes, insomuch as he esteemed re-
uenge the most vnworthy his dignity
of all other crimes; whereas that
other Tyrant behaued himself in
more then hostile manner towards
his owne Citizens, breathing forth
nothing but swords, fire, bloud,
slaughter, and teuenge.

The 6. Parag.

Though phisians most com-
monly use not to giue overt
9. Sig. 184. The Christian

their patients til they see them so
saynt as they require a tomb (as
it were) to lene their boanes a-
gainst; yet there are some maia-
dies so pestiferous, as at first sight
of the patient, they can say: he
is but a dead man, goe and pro-
vide him a graue. In like manner;
though in this life we are not to
dispayre of the salvation of any
how wicked so ever they be, yet
notwithstanding this is such an in-
curable disease, where the vitiated
bowels even swim in gal, and the
mind is tortured with the pangs
of hatred, and desire, of revengen
that S. Iohn plainly declares his
opinion of such an one: Make
ready a sepulcher for this miserable
wretch, for his sinne is mortal
and to the death; neither would I
aduise any to pray for him: They
rarely recover who are once obli-
enate in revenge, and there is no
sense where there is nothing but
bitternes. But although all the wise
and learned men in the world cry
out against vs: though al the Pro-
phets threaten vs, Angels exhort
vs to bury our iniuries in forget-
fulnes, and enter into league of
friendship with our enemies, yet
we despise themal, and desperatly
perseuer in pursuit of our revenge.
Last of al the learnedst and wisedst
of al wise and learned men, the
instrucion of Prophets, and King
of Angels with soueraigne power,
supreme authority, doth visit
vs himself not so much by way
of persuasion as by authoritie to
bring vs to accord, not to giue vs
counsaile, but an absolute law,
and yet with extreme audacie
to remayne stille obstinate. But
mark this DIA LOG VE, how
Christ our soueraigne King com-
mands, and how his subiects
contrary his command. Heer
stands our Sauicur Christ, and
in his Father's name command's
them: Ego autem dico vobis, dilis-
gite inimicos vestros: I say unto Luc. 6.
you, love your enemies. There
The Christian

stand his rebellious subiects and
answer him presumptuously againe:
O Christ this is lost labour, you doe
command in vaine. To you I speake,
to you who are Christians. We hide our
felines presently with Heauen'sns, and
none giues care to Christ. I say
unto you, resist not evil? So we shal be
counted cowards and weak spiritued.
Pray for those who persecute and excommi-
niate you. How seldom, and how
cold this prayer is? That you may be
Sonnys of your Father who is in Heauen.
We shal buy this title at too deare a
price. Doe good to those who hate you.
It is against our natures; O Lord
command vs somewhat more tol-
erable. Forgiue others and you shall be
forgiuen your felines. It is impossible,
content your self, we cannot doe it.
In brief we wil not restrayne our
anger, bridle our felines, nor con-
strayne our hadds, as for our thoughts,
how is it possible to gouerne them?
If you shal remit to men their offences,
your heauenly Father wil remit you
yours. For vs, we are refolued to
Christians, and is Heauen then such an odious thing as you must needs make such impetuous haft to Hec? Doe you not remember the dayly petition which you make: Et dimite nobis debitas nostras, si nos dimittitis, et for-giue vs our trespassas, as vs forgiue? Doe you not perceave your obligation from hce, to loue your enemy, vnder payne of binding your self vnsto the forfaiture as often as you supplicate: Almighty God to for-giue you, as you forgiue other men, when you do, but say in a manner: For me, I am resolved to pardon no man, but to take revenge on all, and persecute them with implacable hatred to the death; wherefore doe thou God, if thou please, requite me with the like. No: this is the language of the reprobate, the pre-dominante, are of a faire different
The Christian

Rayne: it is impossible to provoke them by any injury beyond their custom of interceding in this manner for their enemies; Father forgive them; and impute not this sinne unto them; for my part, I freely pardon them, I freely forgive them, without all thought of ever revenging it. This is the title of the predestinate. And here, before I doth draw to a conclusion, I would desire to know of thee who firste readest this, and yet bearest a grudge unto this enemy in thy mind, whether thou believest this to be true or no? without doubt you will not deny it; you can believe the truth would conspire with falsehood to deceive you, Christ with untruth. Supposing then that it is true, as most true it is, what impious contumacy is this in you? what obstinate contempt of the Law of God? what presumptuous contradicting of the will of Christ? Christ exhorteth you with
al earnestnes to pardon, forgiue, and loue, not only your freinds, but even your enemies, be they whom they wil; and yet do you remayne obstinate, yet doe you hate your foes. Wil you yet afford them no forgiuences? yet cannot you loue those who maliciously haue detracted you? Do you care so little for Christ, so little for Almighty God? doe you set so light by heauen, by your eternal salvation so light? cannot al this extort from you one such word as this, seriously uttered and proceeding from your hart: IgnoSco, dismingo, I pardon, I forgiue, and beseech Almighty God to doe the like, if perchance any haue offended me? Yet doft thou stand, like a senseles statue, without al voyce and motion of forgiuences? Yet out of that iron bosome of thine doft thou breath nothing but such ominous sounds as these: away with mine enemies; an euill death be with them, and al that's euill else?
Yet dost thou blow out nothing but revenge, death, and destruction against thine enemies? Is your hate of your enemies not yet extinguished? Do you yet refuse to obey the commandments of our Saviour Christ? If so; goe with other Christians your like, take what way you wil, you can never be out of it; one way or other you will arrive infallibly vnto your iournies end, the kingdome of euerlasting woe and wretchednes. Go on confidently, blindfold as you are, & assure your selves that euer path you can take will lead you vnto Hel; the certain course you can take to arrive thither, is by mistaking of your way, in the meane while hold this for certaine: Non potest amare Deum qui non cesset odisse inimicum; that he cannot loue God who ceaseth not to hate his enenny.
The 10. signe of Predestination,

Is the detestation of our passed sinnes. The device is a rod and scourge; the Motto; Veniam tibi cito, Apoc. 2

& mouebo candelabrum tuum de loco suo, mispenitentiam egeris. I will come presently to thee, and remove thy candlestick out of it's place, vnles thou doest penance. S. Augustin estee-

mes it a most flagitious crime to re-

joyce and glory in the remembrance

of our passed sinnes, wheras we ought rather to conceae great sor-

row for them, and endeavonr with

al diligence to extirpate them. For

as the fame Saint truely affirmes in

another place: qui peccus suum tandis, lib. 5.

nec corrigit peccata, solidat, non tollit. de lib.

Arbitr.

He that beats his breast and doth
not amend his life, rather inrootes
his sinnes more in him, then extir-
pates them. The Royal Prophet

affirmes of himselfe in midst of his,
laments: peccatum meum contra me est semper, that his sines were always against him; and therefore he beseeches God with such instance of prayer to create in him a clean heart, and renew a right spirit in him: *Cær mundum creā in me Deus, *Cær spiritum reddit annoua in visceribus meis. And such as those are only truly happy who imitate this holy sorrow, and prosecute their sins with such a generous hate as this; who grieve only because they are grieved no more, and afflict themselves because they do not afflict themselves enough. This is a true sadness indeed according to Almighty God, which (to speak with the Apostle) produces penance avayable to lasting salvation. Where we are maturely to consider the word in *habilen salu- tem, to lasting and permanent salvation; for many by penance acquire the state of salvation, but alas their salvation is not perma-
For which cause our Saviour expressly admonisith vs:

_Nisi penitus tuum peccati habueris, omnes Ecclesias similiter peribitis: nonotes you shal haue penance you shal al perish in the like manner; where he inti

nuates ynto vs , that it is not e

ough to doe penance, but we must also haue it, that is, be con

uerfant in it; neither is it to be un

dertaken only at certaine tymes 

and then intermitted , for so long 

agayne; but we are stil to actuate 

ourselves therein with a firme pur

pose of perseuerung. And this is 

the doctrine deliered to vs from 

that Angelical mouth: _Vera & Seria S. Thos

penitentia num cantum à peccatis prara-

ritis expiae, sed etiam proserint à su-

tus: that sure and sincere penance 

doeth not only expiate vs from our 

pasted sinnes, but also preserues vs 

from future ones; he hath no 

penance for his sinnes who hath 

not a firme purpose of never 

falling into the like sinnes agayne._
Joh. 5. Chrifl having heald the Pafal-tick in the Ghoftpel comanded him to take vp his bed and walk, which he performed inftantly: & fublimi gratiam fumum & ambulabam. The occafions of finning are firft to be avoided and removed out of the way, and then we are to proceed to a moft vertuous course of life. The Prodigal-Child being almoft starved with hunger, fayd: Savigam & ibo ad patrem meum. I wil rise and goe to my Father. Neither did he only fay he would goe, but he went indeed; whereas we for the moft part, when it comes to this, through our owne negligence do loose both vfe of hands and feet, we are only afixe in words, nothing indeededs; mighty of our tongues and able of our hands; we bend the bow, but never shoot the arrow; we purfue much, but never performe any thing; we are sorry when we ars-
Zo'diak

fallen into any sinne, but vs no dili-
gence in providing not to fall againe. And as those who wish to have their wounds cured, but apply not the remedy, so we would auoyd the falling into sinnes, but divert not the streame of affections which carries vs towards them. Age finds vs still procrastinating, & seeking of delayes; our life hastes away, whilst we do nothing but purpose and make fayre promises, and is past before we put them in execution; when death arrestes vs in midst of our long purposes, and derides vs for having consumed so many yeares in resolving what to doe, without doing anything. Such an one was S. Augustin once, but not long such an one. He did not differre that til he was old, which no man can undertake too yong: Dicoebam apud me & confi

imus, Ecce modo fiat, modo fiat: Et cum c. 11. vero iam ibam in placitum, iam pene faciebam, & non faciebam: nec relabiabar tamen in pristina, sed de proximo ibam, & resi

Rerinebant me nuge nu—
The Christian

garum, & vanitatis vanitatum antiqua
amicemae, & succulibis vestrumman
carneam, & submurmurabant: dimiss
ne nos? I said in myself (sayth he)
behold I will do it shortly, & shortly
it shall be done. And having sayd
this, I was satisfied, I was even upon
the poynct of performance, but per-
formed nothing, yet I returned not
wholy to my old customes agayne,
but stood panting not farre of. I
was stayed & detained by those old
freinds of myne, the toyes of toyes,
& vanities of vanities; and making
me by this same vestment of flesh,
they muttered these words: wil you
forsake vs then? Yes truly he for-
sook you, & wholly discarded you,
he shook of your intolerable yoke,
& detested in such maner the wayes
of his former life, as he never ther-
after set foot in them againe.

The second Parag.

W E often undertake a better
course of life, but we per-
seuer not in it, & so whilst we goe
not forwadrs with our web, it vn-
rauels againe, and becomes as misshapen as it was before. We wot not
(as we may well suppose) many pious endeavours, holy thoughts, pure in-
tentions, & wise deliberations; in al which we are but like the Athe-
nians, who enacted excellent lawes, but were flark nought to urge them
on to execution, or provide they might not be antiquated by the
times abuse. We prescribe to our felues a most laudable course of life,
& most conducing to our saluation, but at every little sediousnes, and
molestation we desist from it; we fortifie our felues with many holy,
and secrete purposes, but at the first parley of our rebellious flesh, at
the first sollicitation of our alluring enemy, seconded with others of that
flattering crew, we render vp our felues, and without any resitance
suffer our felues to be traile into the filthy puddle of our former sin-
nenes, so vnconstant is our pen-
sance and so little durable. O deare
Christian, thou hast resolved to
10.Sig. 198 The Christian
lead a life most pure, to decline all
occasions which may blemish it,
to restrain thine eyes the solicitous
of lust, and mortifie the vntules
of thy flesh, & thou dost wel therin.
Thou beginnest to debarre thy ton-
gue from mis-befoeming words, to
harbour: an acretion from reading
lascious bookes. And at this very
wel. Thou purposest to suppress
thy anger, to moderate thy passions,
to reject alienity, & bannish envy
wholly from thy mind: & thou dost
excellent wel. Thou resoluest to be
more referred in speach, to be silent
whilst others are detracted of, and
patient: when thy self art injured;
and at this excellent wel. But how
farre more excellent were it to re-
maine stil constant to our purposes?
wheras alas how many are there,
who yesterday could bridle their
tongues, contain their lubricities,
suppress their angers, & overcome
themselves, who to day are wholly
effused on their former licentious-
nes, and in receaung against the
ZODIAKE. 199 2. Par.

seruile yoke of unruly lust, and a licentious tongue, and giving the raines to their furious passions, become as very slates to vices as they were before? It is no true pennance which is not sttable, and permanent but rather inconstancy and light vellicitie of mind. We are like those cowardly fencers, who at blunt can handle their weapons skillfully, and make great flourishes, but being challenged to the field at sharp, the glaunce of the naked weapons so dazles their eyes, as they runne dastardly away, and expose their backs to those wounds which made them fearfully turne away their face. We are like unexpert foot men, who at their first setting out do keep a mighty adoe, but they are presently al in a sweat, and forced to take vp, before they haue half runne the race. How often doe we undertake matters of great confe−quece which we beginne laudably, and for a time hopefully prosecute, until by degrees we languish, after−
wards come to fall, and at the length 
ye grooling al along? That tree 
makes vaine ostentation of blo-
somes, which only promiseth 
fruit, but never produceth any;
That Architect lays but a bootes 
foundation, on which he never 
raiseth a building vp; and what 
doth it availe a Mariner to hoyse 
vp saile, weigh anchor, and be-
take him to the sterne, if he never 
put to sea, or els make for land 
againe as soone as he is out of the 
hauen's mouth? And what doe we 
but lay the foundation with this 
Architect, and never goe forward 
with the building we haue in hand?
Beginne our Exordium with the 
Oratour, but rarely come to our 
peroration? Set saile with the Ma-
riner but for every little blast. Stand 
for the harbour againe? What haue 
we more frequently in our mou-
thes, then, I wil an end my man-
ners, I wil reclaime my life, and 
yet, what is lesse seriously perfor-
med? Streight from the receaving
of the Sacraments we start out courageously towards the goal, but before we have run halfway we faint, and lay us down for weariness. When none can discern in us any memorial of good purpose we ever had, or of that sacred reflection; so mindful we are still of injuries, so forgetful of what we piously resolved, so as with good reason Polybius saith: Man is accounted the wisest of all animated things, but for my part, I hold him the foolishest of all. For other animals are ever wary, after they have once receaved harme; The fox is never taken in the same ginne again; The wolf thans the pitiful, the dog a cudgel, the second time; but only man is so unwary, so oblivious a thing, as from time to time he falls most commonly into the same ginnes again.

The third Paragraph.

God complaines by the Prophet

If sa, non posuisti, &c. Th u if a 47

hath not taken this to har, neither
10. Sig. 202 The Christian remembered thy latest things; and I have said, even then when thou hast committed all this, return unto me, and the hath not returned. Repentance (saith St. Bernard) without amendment availeth vs nothing. For if one build an edifice, and another demolish it, what obtaineth they but their labour for their paine? Quemum baptizatam a mortuo & c. For he who is washed from the dead, and toucheth him again, what doth his washing benefit him? True penance goes euer accompanied with amendment; when gluttony is stinted, luxury amortized, pride depresed, and our bodies subjected unto holiness, which were before slaves of iniquity. And in this we promise faithfully to execute; and yet a day scarcely passeth, sometimes not an hower, before al our promises are forgot, and we returned to our former bent again; And what Isay doth so much deplore of a wholesome sadness, we make our meritemet:
ebrietate, & enim scit bodie, sic et cras, 
& multo amplius. Come give vs some 
wine, and let vs take our fil of 
drunkennes, as we doe to day, so 
let vs to morrow, and that with 
advantage. We are iust of Pharaoes 
condition, for he, as soone as he per-
ceived the raine, haile, and thunder 
to be passed ouer, began to sinne 
more licentiously then before; so 
we after we have obtained remis-
son for our former sinnes, doe com-
monly fall into more grieuous ones.
How often doe we teem lambs in 
the morning, and become Lions 
before night, wearing Tigars natu-
res masked vnder humane shapes?
How often doe we appeare Angels 
when we rise, & yet before the euc-
ning become Scarcely men? So often 
we change vizards, and most com-
monly the most ugly is that which 
best pleaseth vs. And thus of vessels 
of glory, alas, with too frequent 
change, and vicissitude we become 
the vessels of ignominy and shame: Hom. 3:
Sicue antea aegrotantes (sayth Chry- appen.
1
As infirme persons vnles they have liued orderly before, receive no benefit by tempering themselves only for a day or two: so vnles sinners doe get a habit of maturity, the amendment of three, or fouer dayes wil nothing profit them.

Hath you not marked young Chickens how whilst they are stragling vp and downe to pick vp worms and flyes, the kite soaring a loft singles out one of them, & holoping sodainly snatches it away with her, when all the rest ruine crying to hide themselves under their mothers wings; but not being able long to contain themselves there, they must out again, & utterly unmindful of their former danger, they are all dispersed as busy as before; when the kite watching its opportunity againe, ketches vp another, & flyes away with it: the in as great affright
as they were before, they flock a-
gaine into their feathery refuge; where after they have lurked a-
while, at their fear and danger is forgot again, & so they sally out, &
meet with the like encounters so long, until the poor dam have neuer
a chicken left? Euen iust in this
manner death doth play with vs;
here he ceaseth upon a neighbour,
there on a kinsman, or neere friend
of ours, whose losse, in that so neere
a blow hath reference to our selves,
not without reason, makes vs trem-
ble, & lament, & seriously bethink
our selves of amend our lives;
but how long doth this terror,
these lamentations last? Some day
or two, and then we pursue our
wonted trains again, and forget-
ting wholly our sorrow, & heauines,
we burst forth into immoderate
laugther, & our old riotoulines; we
seekke out vnialt wayes to thrive,
we returne to our one forsworne
intemperance, and all our other
circular vices, effusing our selves
10. Sig. 206 The Christian
with unrestrict'nd licentiousnes,
on the accustomed excesses, of our
passed life, and so long we continue
in this dead security, 'tilt death
with it's cold hand doth gripe our
harts, and make our eyes runne with
the last teares we shall euer shed.
Then that wil only profit vs which
we haue done, and to wish to have
done this or that wil auaile vs
nought. Then our most of comfort
will be to remember that which cost
vs most paine to effect it. But we
neyethe sufficently credit ourselues
nor others in poynt of this verity:
to day we conceiue a detestation of
our sinnes, and to morrow commit
the like, or more greuious ones a-
 gauge; dallying in this manner with
Almighty God, when we haue
scarcely washed away one sinne
with repentant teares, but we comit
another worthy of as many more,
connecting (as it were) that chaine
of iniquity which I say the Prophet
so condoles, and yet so menaceth
withal. *Vae qui traditis iniquitatem in
sunibus, & quasi vinculum planari pec-
catum. Even so we add Sinne to
Sinne, and for the most part, the
latter more enormous then the first,
so we are always enclin ing unto
the worse, like Antiochus Epi-
hanes, of whom it is sayd that he was
a good child, an il youth, and a
wicked man. By the ad- dere of
penance and Confession being de-
liuered from our sinnes, we are fre-
quent for the first week after. the se-
cond we grow tepid, and the third
wanily cold; insomuch as losing al spirit, we become dead a-
gaine. O men, more changeable
then the Moone, who not only
every mouth, but every week, may
often everyday have their increase,
and waine, excelle & defect: How
many tydes doe dayly ebb, and flow
within the Euripus of a narrow
breast? How often from fruitful O-
liues do we degenerate into wild &
sauage plants? O volubility, o in-
constancy of ours, more variable
then fortune itself, which when it
1 3.
20. Sig. 208  

The Christian ceaseth to be good, only by degrees at least becometh bad. *Impius factum opus instabile, The work of the impious is unconstant and waverimg.

But on the contrary the paths of the just are like a resplendent light, *Procedit, & crescit visque ad perfidum diem, which gaines of the sky increase to a perfect day. The Predestinate have such a horror from any sinne, as they wholly break off all commerce with it, they know how dangerous a thing it is to dally in this manner with Almighty God; to repent vs of one sinne to day, and to morrow to commit others, to repent afresh. They never remember without hearty sorrow, on what guilty tearmes they once stood with Almighty God; nor forget how hainously then they offended him; which is our only efficacious way to obtain grace and favour of Almighty God, who then forgets himself offended by vs, when we with sorrow remember our offence.
The Eleventh signe of Predestination,

Is the propension of our wil to
good, whose Deuise is an An-
chore with these words: Inclinaui Ps.118.
cor meum ad faciendas iustificationes
was in aevum proper retributionem.
I haue inclined my hart to fulfi thy
iustifications for euer &c. This
inclination of our mind doth then
declare it self, when one that
haue firmly resolued with him-
self, neuer, although it imported
the losse of his life, and al he had,
to defile his conscience with any
deadly sinne. Inuani & hauii cesso- Ps. 118.
due iudicia iustitia inae. I haue re-
solued & sworne. (sayes the Royal
Prophet) to obserue the iudgement
of thy iustice; and S. Iohn, Quod Iohn, s.
fi cor nostrum &c. if our owne harts
reprehend vs not,then we may con-
sidertely haue our recourse to God.
F. Lewis of Grenado affirmes that

I 4
it is a signe of all others the most
evident of reprobation, when one
doth easily, and without any sense
of sorrow fall into mortal sinne. He
is but too farre gone in wickednes,
who will not so much as seriously
desire to returne to good; whereas to
be willing to become good, is a
great part of goodnes. For the pre-
deftinate, as they would nothing,
which is evil, so would they no-
thing but what is pleasing God.

Wherefore with S. Paul euerie
howeuer and moment they are crying
out: Domine, quid me vis facere,
ô Lord what would you have me
to doe? there is nothing which for
your sake I wil refuse, nothing
which I shal esteeme too hard or
difficile, nothing so painful or gri-
uous, but in hauing you for helpe
and guide, I wil with my suffrance
overcome it all; and there where my
abilitie comes short, I wil supply
with the ardency of my desires;
where my feet cannot carry me, I
wil mount upon the wings of my
cogitations, and as the Heliotrop to its beloved Sunne, so to Lord wilt wholly convert my will to yours. In capite libris scriptum est de me, ut facerem voluntatem tuam. In the first part of the Book it is written of me that I should do thy will; It hath been mine only desire, o my Lord & c. I have obtained to place thy law in the midst of my heart, in the midst of my memory, my understanding, and my will. S. Bernard (one ever ready priest for to obey the Divine will) non superimus ego (sayas he) non habeo nisi vnnum minuum, voluntatem mea, & non dabo ullam ad voluntatem illius, qui totum se totum me coparamus? Miserable & needy wretch as I am I haue but one mite, this Wil of mine, and that I not bestow that upon his Wil who to redeeme me wholly, did wholly give himself. Without doubt it is most just, and reasonable that the Divine Will should be the Author and a rule to ours: Consitus & conformatum voluntatem meam divina & c. I haue resolved
The Christian

Sayes Epictetes) to conforme my
Wil to the Divine Wil. Wil be
visit me with sicknes. Then be it
so; that I enterprise any thing? I
wil undertake it then; that I pos-
sesse any thing? his pleasure be it;
that I forgot it: behold I am pre-
pared; finally that I should dye? I
am consent. And who now, when
I am thus resolued can enforce me
to anything against my Wil, more
then they can God himself? Thus
much had a Heathen conceived
of these verities, who only li-
ued in the blind night of igno-
rance; and what a shame then
were it for Christians in the clear
sun-shine of Christianitie not to
behold as much as he? Fiar voluntas
 tua, thy, thy Wil, ò Lord, be
done in earth as it is in Heauen.

Wherefore accingimmi ò etole filii
potentes, ut pugnavis adversus nationes
&t arme your selues, and be
mighty Sonnes that you may fight
against these nations (against the
frequent assaults of vices) but
ZODIAC. 273 I Par.
as it shall be the Wil of Heauen to be it done.

The first Paragraph.

In citties according to the principal clock, the common ones use ordinarily to be set, and why likewise should not the wills of every man conforme themselves, like little clocks, unto the great celestial one only, the Wil of Almighty God? Simul vultus voluntas in caelo, sic fiat. As the WIL shall be in Heauen so let it be. It is incredible how grateful unto God is such an Act as this. God congratulated with himself, as for some extraordinary happiness: Inueni David filium Jesse virum secundum cor meum, qui facies omnes voluntates meas, I have found David the Sonne of Jesse a man according to mine owne hart, who performs my wil in every thing. God had long sought for such a man, he layd waye for one of that mind and disposition, who in
The Christian

II. Sig. 214

In all occurrences should propose unto himself, no other ayme then the performing of his wil; and having found such a one, even like one overjoyed, our most bountifull Father cries out: Inueni quas facies omnes voluntates meas. I haue found him who will doe my Wil in euery thing: And this was the reason, why the Sonne of God was so exact himself in fulfilling his Fathers wil: Descendi de caelo non ut faciam voluntatem meam, sed voluntatem eius, qui mittit me. I haue descended from heauen not to doe mine owne wil, but the wil of him, who sent me. From the rule of this direct and Soueraigne Wil, they are but too farre swarued, who not only, not obey at a beck, but ever stirr not for its absolute com-

mand. Sapiens times et declinas a malo, studius transit et consedit; the wise man fears, and so escapes evil, whilst the foole is confident and

Pro. 144 boldly leaps into it. And this is as the scripture sayes: commedere ac

sergere ut et dicere non sum operatur man-
lum, to care and wipe their mouth cleane againe, and say I haue done no harme. Those who are of this mind doe but laugh whilst they en-
gage their soules vnto the Diuell; they loose their part of heauen, and
does not feele the losse, as accounting
it but alight and trivial one.

The second Paragraph.

But on the contrary the predesti-
nate do lay to sure a foundation
of vertue in their minds, that they
conceave a horror from all kind of
offence and from the least shadow
of any sinne; and never consent to
take pleasure in that which may be
displeasing to Almighty God, but
they put on this firme resolution to
performe that which may be most
acceptable vnto God although ther-
by they should incurre the displea-
sure of all the world. Thither they
bend all their thought, and hence
al discourse is derive, neither may
we doubt but from their inflamed
wills with greater ardour than Epictetus did, they will burst forth into these louder exclamations. O my God and my love, farre be it from me that I should not ever haue the same wil with thee: no no, my wil is thine, or rather indeed I haue no wil longer of mine owne, since al I haue is thine. And now of necessity I must follow thy wil, since it is al I haue. I neither doe nor ought to desire any thing, o my God, but that which pleaseth thee. Is it thy pleasure then that I be sick? then be it so; or poore? & that too; to endure much paine? and that; wouldest thou haue me suffer contumelies and injuries? I am resolued to be despised and contemned, although it would touch me to the quick, I am prepared; wilt thou deprive me of al solace & delight? I am resolued to be perplexed in mind although it should last to the worlds end, I am content; wilt thou bereave me of al that which I most affect? al-
though 'tis most hard to depart with that we love, yet I likewise will, since thou with it so; wilt thou have me dye? of all difficile things, this is most difficile, and yet I should not refuse to dye a thousand times, so I might but breath my last in the deare armes of thy most sacred will; and that a violent death? In spite of nature I would embrace it too; wilt thou have me a Saint in Heauen? O my God it is my harts desire; or a damned soule in Hel? Alas sweet Jesu if euer thou hadst been so minded, it had been done, since I haue deserved it, but it is apparent it is a thing thou never desirest, since thou shedst thine owne precious blood to hinder it. But yet if it were possible (as it cannot be) and I might haue my choyce whether thy will should be transgressed, & I a Saint in Heauen, or els I damned, & thy blessed wil fulfilled, O my God I should make no difficulty to conclude that it were farre better for me to be damned, than thy wil left vndone,
II.Sig. 218 THE CHRISTIAN

But, ô thou soueraigne goodnes, I am sure thou desirèst not my death, since thou wast pleased that thine owne Sonne should dye, to the end that I might live. I beseech thee thencefore ô heavenly Father, for the most bitter death of that only Sonne of thine, that thou wouldest preserue me from eternal death. Look upon those wounds, looke upon that bloud, which for my sake was sacrificed, when to spare thy seruâr, thou wouldest not spare thy Sonne. Behold me thy humblest seruant, Ô thou Immortal King at the least signe of thy good pleasure, ready at thy command; al that, shal be most grateful vnto me which proceeds.

Ps. 117. from vertue of thy holy wil; Para-tum cor meum, Deus, paraíí cor meî, my hart, my God, is prepared, my hart is ready. Such seruâts as these their heavenly master hath in high estima-me, who with such a vigilant eye obserue every least signe of his sacred pleasure, as they make it no other then a law to theirs. And with
ZODIACE. 219 3. Par.
a cheerful countenance are ever ready to say Dominus est, quod bonum Eccl. 23 est in aculis faciat & c. He is our Lord, let him do that which is best (pleasant) in his eyes, for there is nothing better then to have regard to God's commandments.

The 3. Paragraph.

The Grecians do much commend that celebrated saying of theirs, ne quid nims, not to much of anything; but thou, O Lord hast expressly commanded, mandata tua custodiris nims, that thy commandments should be very much observed. God would have all his seruants so ready and prompt at every command of his, at every beck, as they should never passe a day, no not so much as that wheron they should suffer the greatest affliction, without repeating over this short sentence a thousand times both in hart and mouth, quod vult Deus fiat, be it as it pleases God; & by this means
the will of men so vertuously disposed becomes to be the will of God himselfe, since they hold themselves constant to this resolution, never to wil any thing which may be displeasing to his Divine Maiestie; whence it comes that what stouter they desire, they obtaine, since they desire nothing else then only to conforme themselves to the will of God, as knowing that to be most true which Saint Hierom writeth unto Paula upon the occasion of Blesilla's death. God is good, (sayes he) & therefore of necessity being so good as he is, all must be likewise good; which he ordaines; neither can men of God wil receaue anything in il part, which is proceeding from so good a God. Are they in health? they render thanks then to their maker for it; are they diseased? even in this they acknowledge & prayse their makers will; are they depriv'd of their dearest freinds? they cannot but bewail so sad an accident, but
yet in remembering that God hath disposed it so, they bear their losses with an equal mind; hath death rauished away an only child? a loss so grievous, yet to be sustained, since he who lent it, demands it back again; are they overtaken with extreme poverty, or more grievous infirmity, afflicted, to be condemned, and oppressively dealt withal, subject to a thousand injuries and scorns? For all this you shall never hear them utter other word, but: *Sicut Domino placuit, ita faciem est, ita bene factum, etiam in hoc laudetur Deus.* God hath done as it pleased him, and therefore he hath done well, for which cause even in this he he likewise blessed and prayed; *Benedicit Deus in aeternum,* God be blessed for ever. Whosoever are faithful to God, as by an Anchore with such a will as this, doe away their last hour with all security, and account all misfortunes in the meanes.
THE CHRISTIAN time for short, which with so fortunate an end are to be closed up.

The 12. signe of Predestination,

Is the moderation of our passions, or the victory of temptations. The devise is a strong Lute; the Motto: 

Subieceritis appersus unus, et in dominaberis illius, Thy Desire shalt be subiect unto thee, and thou shalt master it. Those who are of Christ (as the Apostle confidently auerses) have mortified their flesh with its vices and concupiscences; and S. Bernard elegantly represents our Saviour inviting us: qui vult venire post me abneget semetipsum; ac si dicas quia me desiderat, je despiciat, & qui vult facere voluntatem meam, descat frangere suam, those that will follow me let them deny themselves (as much as to say) let those who would love me, despise themselves, and those who would fulfil my wil,
learne to breake their owne. That which most fatigats vs in the fght, is that which most crownes vs being Conquerours; and we have no way to become absolute mai-sters of our liues, but by dayly kil-ling our affictions in vs. For whilst they liue, our reason is eyther dead, or obscured quite. For which caufc the Royal Prophet besought Al-mightie God to vnuaule his eyes that he might behold the wonders of the Law: *revela oculos meos, et con- siderabo mirabilia de lege tua.* I know, ó Lord, that there are great and sublime secrets contained in this holy law, but alas, for as much as I am a man burthened with the load of my flesh, and subiect to variety of passions and affections, and am not ignorat withal what a powerful factio there is of them who disquiet and blind my hart, it is thy piety a-lone which must open mine eyes, and dispere those thick mists of passions which encompasse them. Seneca treating of these passions of
The Christian

Ep. 85. Facilis est initiatorem prohibere, quam imperium regere; nam
sicut in preceptis datur corpori nullum sui arbitrium est, nec resistere dei est suum potest, sed omne constitutum irrevocabilis
praeceptatio abscedit, uta animus si in tram, amorem, alioque affectus se proierit, non facile repeiner imperium &c.
It is easier to prevent them in the beginning then afterwards to moderate their violence; for as a body rolling down some steep descent is utterly unable to contain itself by reason his irrevocable fall hath deprived him of all use of force or deliberation; even so a mind once precipitating itself into anger, love, or any other passion can with great difficulty resist their violent motions, since it is the nature of vice neuer to rest till it hath tumbled vs into the very depth of all calamitie. Wherefore it is best to begin even with the first seed of these passions to rest them out. We are to make head against our enemies, on the frontiers of our
dominion, lest if they make im-
pression unto the hart thereof they
accept of no conditions from those
they haue vanquilled. How much
better is it to be a patient then a
mighty man, an overcomer of him-
selit than a vanquisher of Citties?
Pro. 16. Melior est paciens viro fortii, & qui do-
minat animo suo expugnator urbium.

The first Paragr.

Blessed are those (saith S. Au-
gustine) who make peace within
themselves who so govern all the
motions of their mind, as to render
them obsequious unto reason; and
blessed are those who in subduing
the concupiscences of their flesh,
become the kingdom of Almighty
God, where the mind enjoyes an
absolute dominion, the corporal
senses being all in due subordinatio,
and as inferiour servants no ways
resisting to that superiour power.
This is that peace which the An-
gels proclaimed at Christ's natu-
rit, to which nevertheless none
12. **Sig. 226 The Christian**
can attain, but by warre and violence. Hence it is that God deliv-
ered the Commandments to Moses at the sound of warlike trumpets,
when we should imagine that soft and harmonious music should
have better sympathized with those Religious rites to which the lawes
had peculiar reference; that trumpets had more proportion with warres
then with the Church. But so it is (Deare Christians) we are drawne
forth into the field, we are press'd
unto the warres, by this our heavenly
Legist, neither can any truly observe
his lawes, who refuses to fight agai
st those who impugne them. None can overcome their flesh by
cherishing it, none without a bata-
taile conquer the tempting enemy
or the frownes and smiles of the
inconstant world. We are to hoid
every affection for an enemie, which
the aduersaries of the Deuine Law
shall oppose against vs, and as such
resist it without utmost power. He
that is offended at his crimes, and
yet
yet favours his passions doth but top the branches from an evil tree, whilst he permits the root to furnish the stock with moss. S. Chrysotheom in pondering these words of our B. Saviour, qui viderit mulierem ad concupiscendam illum &c. he who shall behold a woman in lustning after her, hath already committed adultery with her in his heart, says, non modo morbum, sed & morbi radicem; sed Chriftus &c. Christ doth not only take away the disease but even the root thereof. The root of adultery is this evil concupiscence, and so togetherness with adultery he condemns the mother of it, concupiscence. In like manner, he doth not only prohibit murder, but likewise anger which provokes vs to it, and the firebrands of anger, opprobrious speech. Of all passions two of the most vehement are Love, & Anger, and without extreme rigour of them, and as for Anger it doth not.
The Christian impolite the mind like other vices, but carries it away or rather precipitates it headlong with it. Who would desire to wound his enemy on that condition to leave his hand incorporate in the wound, & not be able to withdraw it back? and yet such is the nature of anger to engage vs so farre as we can never come clearly off againe. It will not stick at any wickednes & whosoever it hath designed to strike at with it's thunder, it is neuer appeased til it haue discharged vpó him a deadly wond. He who it rules is like the stone called Pyrites, which is set on fire whosoever you strike it with the flint. An angry man provokes quarrels, and he who is apt to take exceptions will be the readier to stone. Wrath and anger are execrable things, & there is scarcely any plague hath cost mankind so deare, for, 

An iracundia, or paraut occidit mundi. Anger killeth the fool, and enuie murdereth the little one. Wherfore deare brethren (saies S. Augustine) ne offendro
ZODIACUS.

tentum malum nobis inducamus &c. I

beleech you let vs not call such a
plague vpon ourselues, the foules
licknes, the night of reason, an alle-
nation from God, obliuion of freid-
ship, the ouerture of warre, the ple-
nitude of calamity, and the work of
D:uel:s; which is the more waryly to
be auoyded, the more it infects with
its dayly incursions. In omnes personas Sen.
bic ardesceit affectus, tam ex amore nascit- Ep. 18.

sur quam ex odio, non minus inter seris,
quam inter lascus & iocos; nec intereget ex
quam magna causa nascitur, sed in qua-
lem prouenit animus: sic ignis, non re-
sert quam magnum, sed quoniam, nam
arida scintillam quoque forunt vique ad
incendium. This passion (says Sen-
ecca) conceaues a heat burning a-
gainst all sorts of perilos, & is begotte
wel out of lounse hate, no lesse
from seious busineses then sport
and merriment; neyther are we so
much to regard from what cause it
arises, as into what boosome it lightes:
for so it makes no matter how
great the fire be, but where it takes,
Sig. 230 The Christian
since any dry thing will nourish
even a spark til it waxe a mighty
fire. But (sayes he in another place)
there is nothing yet so hard and dif-
ficile, which the mind of man can not
overcome, and there are no passions
so head-strong and violent which
cannot be restrained by skilful ma-
naging, quodcunque sibi imperavit ani-
mus obstinuit, let but the mind abso-
lutely command and it will obtain
any thing. What a happiness were it
then to be delivered from such
mighty euis, as anger with frenzy,
rage & cruelty, furiousnes & other
the like passions with which it euer
goes accompanied.

The second Paragraph.

That which this wise Roman
sayd of anger, we may also ap-
ply to pride and enuie, those two
ordinarie furies which hant humane
breasts, as likewise to those equal
sitters in wickednes; and to con-
clude, to all the other crew of vicius
affections. And say, what a happi-
pines were it, to be deliver'd from
such maine evils, and have our mind
composed to a blessed tranquillity
to a certain harmonie, and concor-
dance of all our cupidities? He ther-
fore is blessed, who is the lesse in-
dulgent of liberty to his affections,
the more free he desires to be him-
selfe from vices servitude, who to
secure reasons dominion in him,
crucifyes his vnruy passions. For
Gally-flaues they have some cele-
bation from labour, sometime though
neuer so short allotted them to rest;
but those who are flaues to their
affections doe never enjoy any rest,
but their mind is in continual agita-
tion, by the turbulent motions of
their restless thoughts. Servietis dijs Hier. 16
alienis die ac noite, qui non dabunt vobis
requiem, you shal serue strange Gods
day & night which will not give you
rest. And therefore the Ecclesiastick
advises vs, post concupiscencias tuas non
Ecli. 18
est, doe not follow thy concupis-
tence; but as a headstrong horse is
The Christian to be rained hard, and one that is really pricked on with theSpurn; so we are to manage our affections, by urging some whilst for the most part we do curb the rest. None can more truly hate himselfe than he who loves himselfe with such a pernicious love, as becoming by it wholly dissolved in voluptuousness, he is neyther able to obteine any thing of himselfe, ordeny himselfe any thing. Let such as these consider what the Apostle prelages of them: Sefecundum carnim &c. If you liue according to the flesh (sayes he) you shall dye, but if you shall mortifie the works if the flesh, you shall liue. The command of ones selfe is the greatest Empyre as man can aspire vnto, and consequently to be subject to our passions the most grievous flauery; neyther is there any triumph more glorious, then that of the victory obtained of our selves, where whilst the conflict is but short, the reward shall euer last. He overcomes his affections who
refuses to serve them, and he serves them, says S. Ambrose, *Quaer. Lib. 2.*

Whoever is demayed by fear, enthralled with pleasure, invagled with desires, exasperated by offence, or dejected with sadness. Neither is there any viler servitude, according to Sereca, than that Ep. 47.

which is voluntarily undergone, where one serves his lust, another his avarice, a third ambition. A good man (as witnesseth S. Augus- 

erve, is free. whereas a wicked, although he be a Mon- 

arch, is a slave, and that not to one man alone, but (what is more intolerable) to as many masters as he hath vices. The desires of man are as various as their visages, and outward lineaments; and even as in those among men of the same kind there is strange diversity, so is there no leste in the affections and propensions of our mind: here

K 4
THE CHRISTIAN

one burnes in the fire of concupiscence, another is led captive in golden chaines, a third consumed with enuie, this by drinking destroys his health, this is too much given to gaming, and this to idlenes, the whilst, none will ever be persuaded (as if one could not be drowned as well in wine as water) that their ruine can arise from thence, where they have placed their chiefe felicity. S. Gregorie sayes excellently well: Reprobæ mentis value places quod concupiscit, sed in aeterna pæna quod ei modo est dulce amare facit. A reprobate mind is pleased above measure with what it's own desires, but that which now is so sweet unto it will afterwards to its eternal paine be changed into bitterness. O wretch, thou art deceaved with specious shew, and desire hast subverted thy hart, and made thee long after fleeting waters with a frustrated appetite. What felicitie can a man receave from his libidinoussnes, which according to S. Ambrose doth burne
vs worse then a feauer, farre more inflame vs, & sooner cast vs downe; Febre libido flagrario est, granisique inflammat, & precipitat; but when that violent heat is assuaged, when the fit is past, then the eyes of our conscience doe open, and a man becomes al confounded and ashamed at the vggliness of his reproachfull fact; then he stands in dread of Almighty God, and saigne, if he knew how, would hide his guilty head; but in saigne, for the deformity is so manifelt, and all secrets lye vnsfolded before Almighty God, and threfore the thought of judgement doth strike him into horror, out of the conscience of his self-guiltines. And what is the thirst of wealth but a notorious spurre to euerie wickednes, which is rather more provoked, then quenched by possessing that which it desires, which torment the mind no leffe with solicitude of that it enjoys then that it wants? And whereas all other vices grow old with man, this then becomes

K V
most youthful and vigorous. Hate & enuie are two importunate euls,
which vnles you kil (as it were) in
the cradle there is little hope, of
overcomming them therafter with
that facility as you doe other afectiones. As for glu tony those who
ferue it have a pernicious mistritte
of it, which the more obsequiously
you ferue, the more insolent it
growes, and by reason of its neer
affinity with lasciuiousnes, in hu-
mouring and feeding it, you doe but
nourish an enemy of Chastity. Who
then is there, and we wil glie him
deserued praye, who can iustly glo-
rice with holy Tobias, mūdum servau
animam meam ab omni concupiscencia.
I have prescrued my soule pure
from alc concupiscence? Such a soule
were like a lute indeed with alc its
strings in tune.

Tob. 3. Paragraph.

Saul being commanded by Al-
mighty God to kil Agag the King
of the Amalchs, did notwithstan-
ding only imprison him; and this is
our way of proceeding with our
passions, which so they breake not forth to any exorbitancie in the exterior, we take no thought for rooting of them out, how ever seditionously in our interior they behaue themselves. And what is this but through a vittious pitty to confine those to prison whom we should condemne to dye; & whilst we spare a concealed enemie to arme him to proceed against vs in publique hostility? For so those vices which at first were only committed by chance, and unavoides, are couersted by degrees into nature & custome, untill at last they impose vs as a necessitie of living, and make vs cry out, when we perceauw ourselves brought every way into straites by our domestical enemies; I cannot overcome my selfe in this, it is impossible for me to abstaine from that to which I haue bene accustomed for long; you had as good bereaue me of my life, as debarre me the fruitiuous such & such a pleasure. And by this manner our vices become incorporates, to our manners, and by neglecting to root, vs our
THE CHRISTIAN passages whilst they were but little shrubs, we perceauze our selues at last, through our conniuance over-growne with whole woods of them, and encompassed with so vast a wildernes, as it exceeds our forces to extricate our selues. Yet even then we are no ways to despaire, since one custome may be expelled by a better one, & the richer our crown will be, the more the fight is dangerous and difficile. *Volenti cum bono Deo vincere certa est victoria.* Let but a Moses with his rod check the waues of the sea, and for the rest God will prouidce that the children of Israel may find a safe passage through them whilst they swallow vp the whole host of the Egyptians. Let vs but take armes, and inure our selues to fight, and we shall repulse the Amorheans and Chana-neans from infesting vs? *Militia est vita hominis supra terram,* man's life is (but) a warfare on the earth. And above al let each one hold himselfe suspected, since no man
hath a more traitorous enemy. There is no coming to any agreement with this foe, no trusting to any treaty or composition, but only that day will set an end to his hostility, which closes up our lives. It is a Divine sentence of S. Cyprian: *Voluptatem vicississe voluptas est maxima, nec ulla maius est victoria, quam ea qua cupiditas inbus restringit. Qui enim belli victor fuit altero; qui vero libidinem repressit, fortior fuit seipso.* There is no greater pleasure then to subdue our pleasure, nor truer victory, then that we obtain our desires. For he who overcomes his enemy is only stronger then another man, but he who resists his libidinousnes is stronger then himselfe. A curious musician neuer leaues tampering with his instrumët, til it be in tune, and soe the predestinate ceases not to compose his affections, til they agree among themselves in a harmonious peace. If we wil beleue Plato, the body is but a Lute, and the soule the Lutentinth, which now.
tunes one string, now an other as it finds occasion; now it moderats the eyes, and now the tongue, now it contains the cares, and now the hands; and whensoever the passion of anger or luxury chance to rise too high, it reduces them to the right pitch of reason againe. He was a skilful Musician indeed who sayd:

1 Cor. 9. Castigo corpus meum et in servitudem redige, I chastise my body and reduce it into servitude. And so the principal care of the predestinate, is, daily to examine the instrument of his affections, and now to strive against his choler, now repress his envy, now excite his drouynes, now moderate his sadness, and now restrain his joy; he is still practising on it, and so long tunes up some strings, and lets downe others, til it agree in perfect harmony. The predestinate permits nothing to his affections, he favours none lesse than himselfe, nor suffers any the least offence of his, to passe unpunished. Therefore to conclude, it is a true
signe of predestination, & that they are of Christ who crucifie their flesh with its vices, and concupiscences.

A Treatise added as a crowne to the twelve signes of predestination.

Of the great scarcity of the predestinare.

To crowne that which hath beene said, meliorious S. Bernard furnishes vs with an excellent discourse of his: Our Lord knowes (faith he) who are belonging vnto him, & he only knowes whom he hath elected from the beginning; neither is there any man who can tel whether he be worthy of loue or hate. Seeing then (as it is most certain) we haue no certainty, ought it not to be most grateful to us, to gather some probable signe of this our election? or can our spirit take any rest, as long as it hath no testimonie of its predestination?
Therefore is a faithful speech, & worthy of all acceptance, which in- holds the testimony of our salvation. The word of which both affords great comfort to the elect, and dishonours the reprobate of all excuse; For the signs of life being once manifest, whatsoever neglects them, is clearly convinced to have received his soul in vain, and slightly to esteem of that desirable land. None can justly accuse any but himselfe, if he perceive in him no signe of predestination: for God hath not predestinated any by chance and hazard unto Heaven or Hell, since, notum a seculo e Dominis opus est, thy worke is known unto our Lord from eternity; but in foreseeing the merits of every one, he hath allotted them accordingly either reward or punishment, as S. Prosper most truly saith. It implies no necessity that men should perish because they are not predestinate, but they are not predestinate because God foreknew that by their
owne willful perverstiy they needs would perish. And S. Augustin lib. ad
auouches the doctrine, where he simplic.
sayth, that God hated not Esau, as Epist.
a man, but Esau as a sinner, since
God deteasts nothing in man, but
sinne. And againe only sinne (sayes he)
doeth render the way to Heaven
inaccessible. Whilst al of vs tend
vnnto one only goale, alas what di-
versity is there in those wayes we
goe, we runne, and we perish in?
The way of life is narrow, that of
perdition broad, rosy, and pleasant;
there we must clim vp a craggly
cliff, heer we slide easly downe into
a dale, facilis descensus Averni, the
descent to Hel is easy. Truth cryes
out vnnto vs, exhorts, & admonishes
vs : Intrate per angustam portam & c.
Enter by the narrow gate, since the gate is
broad, and the way spacious which leads
to perdition, and many there are who
enter by it; whereas the gate is strait, &
the way narrow which conduces to life,
and there are few who find it. And it
inculcets the same againe: Inforce
THE CHRISTIAN

14.Sig.244. yourselves to enter by the narrow gate,

Mat. 7. for I say unto you, there are many

& Luc. who are desirous to enter and yet can-

not. A narrow way indeed it is,

which we cannot goe but alone, and

Rom. 22. unaccompanied: each one of us, is

Gal. 6. to render account unto God Al-

mighty only of himselfe; each one to

undergoe his owne burden; each

one according to his merit shal re-

ceave reward. And this is that which

made our Saviour breake forth into

those doleful words: Multi sunt vocati, pauci vero electi: many are cal-

led but few, are chosen. How

manie by the force of this one word,

pauci, few, have, as it were by some

sudden thunder-clap been awaked

out of the dead trance of their

licencious lives? How many at

the bare report thereof have retir-

ed themselves into solitary caues

and deserts from all society, and

commerce with men? How many

thousand Martyrs hath it made

expose themselves to racks, pri-

sons, fires, torturings, gibbets,
wild beasts, and the executioners with most rage and cruelty, whilst you might hear from them no other voice than this: It is no hard matter to dye for vs who are to live againe among those few of the elect; sheath your swords in our bodies & spare not, so long as our soules may be numbered among those few, but happy, who are saved. Who of them would not find courage enough to say: Could I be extendt on a hundred crosses, I would not shirk to escape one of them; had I a hundred necks I would stretch them all out under the axe; it should be my pastime to dye a hundred times, and I should escape of my tormets only as sefloratiuus, so as I may be admitted after al into Paradise in company of those few who are predestinat? From hence proceed that generous saying of that glorious Martyr S. Ignatius: Let al crosses come, fyre, wild beasts, or as many tormentes as the Devil can invent, so as I may enjoy my Christ, I care not.
13. Sig. 246 THE CHRISTIAN
How many hath this same thunder
of our Saviour's words, this only
one word, *pauca*, a few, recall'd from
the ranke meddowes of luxury, to
the house of sorrow and penance
they choosing rather to be saued
with a few then perish with many,
since they perish no lesse who perish
in company, *non minus perit qui perit
in turba*. And of this great scarcity
of those who are saued, we haue for
our warning had frequent examples
in every age. This was the only
subject of Noe's preaching, that He-
rald of justice, (as S. Paul teams
him) for a hundred years & more;
and yet men were so obdurate in
their wickednes, as out of that in-
finit multitude then alive, only eight
soules were saued in that woodden
ark or prison, and of those few im-
pious Cain was one; for so you shall
as rarely finde any society of good
without the admixture of some
bad, as the fragrant rose without
the bryer cleasing to it. And so God
being upon the point of destroying
the land of Sodom and Gomorrah, was yet content at Abraham’s request to hold his hands and spare them, if he could but have picked him out ten just men of such innumerable multitudes as they were, and yet so great was the scarcity of the good, as they were not to be found; whereupon the Angels advised Lot: Fessinae salutare, to make speed & save himself; and so only three persons were preferred from so general a calamity as was the burning of two such mighty Cities, whose ruins are even extant to this day, the monuments of the wrath of Almighty God, Neither in more ambiguous manner is the paucity of the predestinat express in that passage of sacred Scripture, when Moses leading under his conduct out of Egypt 600000. fighting men, besides women and children, and others promiscuously without number of lesser note, but only two of such a world of people arrived unto that plentiful land of promise;
The Christian at the rest being buried in that mighty sepulcher of that vast desert, the receptacle of so many thousand dead. As for Pharaoh who followed them with such warlike preparation, to restringe them of their liberty againe, he together with all his army was buried in the red sea, the gaping sepulcher of such a mighty host: quis non timenti te & Rex gentium, who will not stand in awe of thee? Lord of the Gentils: Besides for their falling into actual Idolatry, Moses proclaimed among the children of Israel: Si quis eis Dominum jugatur mishi &c. whatsoever is our Lords let him joynie with me, and they new that day of them three and twenty thousand, a lamentable issue of one act of Idolatry; to signify how much God Almighty doth detest one mortal flame. So Ioseue having taken by that mysterious stratagem the City of Iericho put all the men and living creatures in it into the sword and yser, and so that
mighty City like some carcasse in its funeral fyre, was alvnto a heap of a mass consumed away, only one house surviving to great a ruine, soe great a calamity. And Gedeon in his expeditio against the Madianites, out of two and thirty thousand chose only three hundred out for that present enterprise, and dismissed all the rest. For God hath noe respect of any number, but of the good; neither is the way to Heel so long, but in one breach, it may be gone by committing of one mortal sinne whereby we become traytors to the Deuine Maiestie, and meriting eternal punishment. So in former times for one libidinous at 40000. Hebrews, and 50600. Beniamites were slayne; and how deare did the Beniamites with the losse of soe many thousand soules pay for the curiosity of their eyes, when they looked with too great irreuerence on the Arke of God? Neither is this great scarcity of the predestinate less cleerly se before our eyes in the sacred history of the
21. Sig. 250 The Christian
kings, where Absalon leading an
army of Rebels against the King his
Father, a messenger in all haste ran to
let David understand that all Israel
with their whole heart did follow
Absalon, toti corde universus Israel
seguitur Absalon: and Seba sedi-
tiously stirring up a sort of tumultuous
people against the King, there
comes an other advice to David,
that all Israel was revolted from him
and followed Seba: Separatus est
omnis Israel à David. sequensque est Seba.

Doe but behold, the world and you
will even say as much of it; for Christ
an other David doth trace us out
the way with his owne blood, with
his owne goaded footsteps, havning
his head crowned with thornes, his
shoulders charged with the infamous
burden of the cross, his dying
eyes floating with blood and tears,
in which doleful equipage he ascends
mount Calvary & inuietes us to fol-
low him; but alas how few are they
who doe accompany him, who are
content to be crucified with him

according
according to their several conditions? So as we may lawfully say, that all the world is set upon malice: 

\textit{totus mundus in maligno postis est}, and with their whole hearts follow, not Seba, but rather Satan, and leave our Saviour in mount Golgotha alone. To this purpose likewise may be applied that other passage of holy Scriptures, where seventy thousand Israelites are recorded to have been consumed by pestilence, only because David out of a presumption of his own forces did cause the people to be mustered. All which examples were but the first draught, and shadow of the wonderful scarcity of the predestinate, which our Saviour afterwards in his Sermons so lively painted forth. Reckon all the leues according to the computation of the Apocalypse, from Abraham to the day of Judgment predestinate to be saved, and you shall find only 14,4000 of them, namely the thousand part, to passe on that account. And that which
The Christian

is sayd, of them may be applied with a certaine proportion unto all other Nations; for the predictions of our Saviour have reference to all, for as much as he affirmed not only of the Jewes, that few of them should walk in the narrow path of life, but he directs his speech generally to all: pauci inveniunt eam, few shall find it. In confirmation of this veritie the Prophets are everywhere frequent. He hath dilated it's soul (sayes Isay) and opened it's mouth boundles wide; and that because iniquity like a fire embraces (al). It shall consume the thorne and bryar, the very thicket of the grove shall be burnt, and the pride of the smoke shall rowle along; for thrones and bryars shall overgrow the universal earth. And where shall you not find whole wilternesses of bryars of libidousnes, & luxuy? What place is free fro the pricking thrones of cares, and solicitude, not so much of purchasing Heauen, as wealth? So as truly we may say, the earth is infected with its inhabitants, in that they have transgressed the lawes, al-
ZODIAKE. 2531. Par.

tered right, and antiquated an eternal
league; all are addicted to their owne
ways, and each one unto the most new
fangled. And Hieremyn no leffe a Hist. 3.
mourneful straine bewailes this
great penury of the good. Circuit the
ways of Ierusalem and behold, ob-
serve, and search in the streets; doe you
find a man that doth Injustice and regards
his faith? brass, and iron, there is
corruption in al: not only the rich
but (what you wil more wonder at)
euen the poore are infected with pride
& riotousnes; & pouerty now is in
league with vices too; a general cor-
ruptio hath tainted al, as well brass,
as filer, & more rich minerals. And
the Prophet explorin the origen &
sourse of al this euil sayes: I attended,
and listen and no man spake of any
good (which is so much verified in
these times of ours) no man doth pen-
ance for his sinnes, laying what huel I
don? all are attenn to their wick courses Hier. 8.
like horses rushing furiously into the Bit-
tale. Woe to the earth, woe to the
menthereof, the whole world is filled

L 2 with


13. Sig. 54 THE CHRISTIAN adulteries. Neither doth Michaelmas leffe
Mich 7. lament this excessive dearth of virtue:
not into me (sayes he) there is not one
cluster of grapes fit to be eaten; the Sum
is perished on earth, and the upright is not
(to be found) among men. Which considera-
tion made the Royal Prophet shed so abundant tears: God
Ps. 13. (sayth he) hath looked downe from
heaven on the Sonsnes of men to behold if
there were any intelligent, any seeking
God: (but) all were depraved, all when
became wholly unprofitable; there is no
man, no not so much as one, that doth any
good. And truly who soever doth but
consider these lamentable dayes of
ours, and the variety of corruption
which is crept into our manners, he
would be of the same opinion with
this holy King, and conclude our
Age most resembling to that immedi-
ately before the deluge: Sicur erat
animum dilutionis &c. when there was no-
thing (but) eating, and drinking, mar-
rying, and procuring others to doe the
like, til that day, when Noe entered into
the Arke: neither had they any under-
standing, 'tis the deluge came upon them, and destroy them all. Even so you will imagine that virtue were wholly banished from the earth, or if perchance any vouchsafe to harbour her, 'tis but only in passing, and by way of courtesy, not that she can challenge right to any habitation of her owne; which is the reason she is nowhere permanent; whilst vice doth so sway all, and hath such absolute dominion, as it is no longer able to reckon how many kingdoms it stands possessed of; masked injustice, and plying enuie, exploiting boldly whatsoever they please, & that filthy vice of Luxury odious to Heaven, and pernicious to earth; with an incredible kind of audacity. So that comparing the number of the good reduct unto so few, unto so many Myriades of evil, we may well say with Bist: Rari boni, prati plurimi; and S. Ambrose to this effect; in comparison of the reprobate (fayes he) the number of the Blest is but very small, seeing you
13. Sig. 256 The Christian

that find every where multitudes of
Sinners, every where whole troupes
of them in the way of perditio; fo as
it may be truly sayd indeed; Laeti me
Sion, accedunt semita Babylon; that the
wayes of Sion Lament, whilst the
paths of Babylon doe laugh. And
realy who louer but reflect the eyes
of his mind upon the way which he
but upon, the precipice of Hel, he
shall perceave it so frequented; so
thronged with passengers, as one
names another forwards out of a
kind of sport & folly; & prouoked
by one another's examples, they make
as much haft to the tornets of Hel
as they would doe unto some solene
feast, the whilst the way to vices
is not only procliu. but even precipi-
tious; on the other side, the way
which leads to vertue is but narrow,
frequented but by a few; and thofe
for the most part of private quality,
as Ifay did intiuicate in that pro-
phetical complaint of his, these shall be
Isai 34. in the midst of the earth, in the midst of
the people, just as if a few olimes which
are remayning should be shaken out
of the olive tree, and grapes when the vintage is ended. Where the scarcity of the good may be understood by those few scattering bunches of grapes, by those few olives, which were left to be gleaned whilst the rest were gathered, and the excessive multitude of evil by the precedent plentiful harvest of grapes & olives: For there is no truth (says the Prophet Oseas) there is no mercy, there is no knowledge of God on earth; but slandering, lying, murder, theft, and adulteries do swarm; & sanguis sanguinem utigit. This scarcity of the good, is but too apparent, which the Prophets thus deplore; unto whose tears succeed the Apostles complaints in the New Testament, where S. John affirmes al the world to be set on malice: totus mundus in malignopetitus est: & S. Peter in this manner sorrowfully argues: Si influxus vix salvabitur, peccator & impius vbi apparehur? If the just shall scarcely be saved, where shall the wicked and impious appeare? S. Paul lamets with
iterating the same, that also seek things that are their own, not things that are mine. Christ. And our Saviour Christ himself affirms that the kingdom of Heaven suffers force, and only the violent carry it away: Neither in the mean while abstaines from threatenings:

Ve vobis &c. woe unto you, saies he, who are rich, for you have your consolation; woe to you, who are satiate, for you shall hunger; woe to you, who now laugh for you shall lament, and weep. And this likewise is lively set before our eyes in the parable recounted by S. Luke, where one part of the good seed, is sayd to ly withering away among the stones, another choaked among thornes, & bryars; a third lights in the high way, where it is troden vnder foot: and scarcely the fourth part, meets with a fruitful soyle. So likewise of ten Lepers who came out: Saviour cleansed only one returned to thank him for curing him; of those who were invi- ted to the feast, not one but found an excuse to absent himself, and as
often as the probatrick poole was
rilled by the Angel, of so many
diseased persons who lay awayting
the occasion, only one was cured;
Only a Nicodemus of all the Magi-
frats of the Iewes would venter to
private conference with our Saviour
Christ; and of so many Courteous &
wealthy Citizens of Ierico, of so
many Camels (to vse S. Beds phrase)
loaden with their wealth, only
one Zacheus would discharge his
bunchy back of his rich load, and
restoring al which he had vnjustly
gott, alay to enter by the narrow
gate; Only one Mathew from his
intricate accounts, only one Mag-
dalen from her dissolute life, is recor-
ded to be converted to a more inno-
cent one. S. Paul preaching before
a frequent assembly of people at
Philippia a Citry of Macedoniz,
only one Lydia approved his doctri-
ne; another time discoursing of
Christian Religion at Athens, in
the publick pallace before a great
and learned auditory, only Denys,
and Damaris assenteth to what he said; the rest for the most part mocking and deriding him: and in that renowned assembly of 72 of the Jewish Magistrates, there was scarce one or two found, who thirsted not after our Saviour's precious blood: likewise at his crucifixion there were many spectators, but louers and imitators of his Cross a very few. So in these our days there are many Sermons, but rarely any who amend their lives for them; vices are sufficiently inweighed against, but seldom sufficiently amended; nay men are so farre from desiring to amend them, as they cannot endure to have them mentioned. Multi vocati paxcit eleth, there are many called but few chosen; alas but few indeed! There are many, says S. Gregorie, adioynethemselues unto the faith, but few make vse of it to attayne to Heauen. And as vpô the floore you shal find more straw then corn; more leaves then fruit, upon the trees, more prickles then
roes on the bryars, every where
flints, but a few precious stones; eue
so the number of those whom the
Divine prouidence promoteth bea-
titude is but small, compared to the
multitudes of wicked men. How
truly hath Hieremy prophesied: De-
solacione desolata est omnis terra, quia
nullus est qui recognit corde, at the
world is wasted with a desolation,
because there is none who considers
in his hart; there is none who con-
siders in his hart indeed, since the
thoughts of our harts are so fleeting
& inconstant, as they are still wan-
dring & neuer can apply themselves
long to anything that is good and
veruous. And this is the reason why
we haue no more apprehension of
Hel, no more desire and longing
after Heauen. This accusation may
be urged as wil against Christians,
as any other men, that they make
no account of the desirable Land:
 prohibito b. bue. ans terram desidera-
blem ; for what is more to be
desired then heauen? and yet by
The Christian reason we have so little commerce with it in thought, we either cooeit this Kingdom of the Blessed as some tedious thing, or else desire it nothing so fervourously as we ought. From thence the Diuel conceives such hopes, and acquires such force against vs, as Job affirmeth of him: Ecce absorbebit fluvium &c. that he shall not wonder if he swallow vp a flood, and he confides to have Jordan fl: we into his mouth. And for this reason, saith that mirror of Patience: verbar omnia opera mea sciens quod non parcere delinquenti, I was suspicious of all my actions, as knowing that thou sparest not the delinquent; I have all my words, workes, and even my thoughts suspect, when I consider the rigid justice of Almighty God. This was the motiue of S. Hilaryon's fear, who (as S. Hierome reconneth) was most grievously perplexed at the Article of death, &c. in a deadly fear to present himselfe before the tribunal of Christ. There remained but a little vital heate unperished in
his feeble body, and excepting his senses, there were no signs in him of a living man, when faintly lifting up his eyes and voice together: Ecce (saying), quid timeas? ecce anima mea, quid dubies? Septuaginta prope annis sestantes Christo, & mortem timent? Depart (saying) what dost thou fear? depart my soul what dost thou doubt? Thou hast served Christ almost these seventy years, and now at last art thou afraid to dye? No, his soul was not so much appalled at death, as at the approach of that judgment it was to undergo. And now let every Christian consider with himself, with what security he can revel and take his pleasure; whilst such Saints as they do tremble, when they come to dye; let them if they think good, hoard up treasures of gold, & silver, mischief, and wine: one another with mutual enmity and hate, hunt after honours, & hauke for soaring glory; deny nothing to their humours and delights alladging for-
12. Sig. 264  The Christian

sooth that God allotted the earth, of
which you are inhabitants, to the
use of the sons of men, and reserved the heavens to be disposed by
the soueraine-Lord thereof. Take
then your liberties in seeing, thinking and doing every thing you
haue a fancie to, make as many fig-
garies as you lift, think every thing
lawful which you haue a mind unto,
let your body take it's fit of con-
tentment, be sure to live at your
case, walke in the ways of your
harr, and take your owne eyes for

Eccl. 11. guides: Et sectore quod pro omni bus his
adducet vos Deus in iudicium &.
But yet be assured that for all these
you must render an account to
God; and though a man live never
so many yeares, and haue past them
all over to his harts content, yet he
is to be mindful of the dismal
time, of those many dayes, which

thid. when they arrive, will argue al
that is past of vanity. Wherfore
let your endeavoure rather be to
procure by your good workes a
certainty of your vocation and election. Sustine ut per bona opera Pet. 1.
certam vestram vocationem et electio-
num faciatis. What the signes of predestination are, you have already understood. 1. Not only to love our freinds, but our enemies.
2. To relieue the poore, not only by the bounty of our hands, but also with the affection of our minds.
3. To indure al afflictions patiently, & praise God Almighty for sending them. 4. To set light by the goods of fortune, in regard of heauen; 5. And 6. To consider how smally it auayles vs to harken to the interiour admonitions of God, or exte-
riour of men, if we neglect to put them in execution. 7. So to de-
tell our former sinnes, as never to commit the like againe. 8. To imagin we are not pleasing to God until we become displeasing to our selues. 9. Not to perfwade our selues that we love Iesus Chrift, so long as we love & cherish not his presence within our selues. 10.
To resile stoutly our virtuous inclinations especially at first, since then every one can overcome them if he lift. 11. To lay a sure foundation of virtue in our minds, least otherwise we be always waetering. 12. To become so familiar with death by often thinking of it, as we may the lesse feare it when we come to dye. For he never dyes unwillingly who dayly and seriously imagines that he must dye at last. And this is the way to that life wholly deuoyd of death. And now let each one take a suruey of his owne conscience, whether these signes of predestination, whereby he may conceive a certaine hope that he is not strayed from the way of the good which leadeth into heauen, be extant in him or noe. As for the way of the wicked although for the present it seemeth smooth and leuelled, yet it endes in hel and utter darknes at the last: and notwithstanding, by reason the entrance to it seemes so commodious & delightful, there
are so many flock unto it to their perditions, as our owne eyes may testify that true saying of our Saviour Christ: 

"Lata porta et spaciem via est quae dicit ad perditionem." 

that the gate is wide and the way spacious which leads unto perdition; and many (too many alas!) are those who enter by it. It is reported by divers credible Authors that a certain holy Anchorite beheld in a vision souls falling as thick into Hell as flocks of snow or drops of rain, in so much as the damned all amazed at there multitude, not without good reason imagined the world to be at an end, as thinking it impossible, considering there number who descended into Hell, that any more persons should be left alive.

Saint Vincent Ferrerius, of Saint Dominicks order, that mirror of preachers and religious men, did once in a publick Sermon discourse with great efficacie of the scarcity of the predestinate and confirmed it
13. Sig. 268 THE CHRISTIAN

with a wonderful example; whose
words in reverence of so great a
person I will be as exact in re-
porting, as the difference of lan-
guage will give me leave. Before
our Saviour’s coming into the
world, says he, in humane flesh,
more than five thousand years were
already past, and except some few
of the Children of Israel who de-
parted to Limbo, all the rest of the
world was damned. Imagin with
yourself besides, in the time of the
law of Moses how many Children
have dyed without Circumcision; as
also in the time of the law of Christ
how many without Baptism; of all
which number likewise not one is
saved. Moreover how many Jews,
Saracens, Pagans, & Infidels, how
many wicked Christians (for faith &
Baptism cannot save a man unless
they be accompanied with good life)
& how many other Christians are
there besides, who although they
have faith are yet proud, avaricious,
of lewd life, & give to many other
vices &c. And here note the exa-
ple
of the Archdeacon of Lions, who having resigned his benefice, undertook a course of austerer penance for forty years together in the wildernesse. This holy man after his death appeared to the Bishop of Lions, who desiring of him to discover somewhat unto him of the other world, the Saint answered that thirty thousand in the world had dyed the same day with him, whereof only 5 were saved, himself, and S. Bernard being two of them, who ascended immediately to heaven, the other three remaining in Purgatory, & al the rest irrecoverably damned. This is the reason why our Saviour adviseth vs with so much solicititude to enter by the narrow gate: Invaso per angustam portam. This narrow gate of Paradise is the will of God to which every one must conform himself who desires to enter into Paradise. The broad gate is our own will, and the spacious way is worldly concupiscence; as to eat and drink our fill, to follow our lustful appetites, take our pleasure, revenge
13 Sig. 270 The Christian ourselves of those who have injured us, and the like: So as pauce san
etulsi, but a few are saved. To which exhortation of Saint Vincent we wil add an other example recounted by an approved Author.

A famous Preacher in Germany named Bertold of Saint Francis order, inueighing once in a great audience with much vehemency of speach against a certayne vice, a woman there present conscious of her owne guiltines therein, soe caused so great terror at his words that on the sondaye in the midde of so great a throng she fell downe for dead. But afterwards being restored to life againe, by the joynt mediatio of the peoples prayers, she declared unto them how she had been presented before the judgment seat of Almighty God; and among many other particulars, how of sixty thousand of al Nations as wel Christians as Infidels, who by divers sorts of death had departed this life at the same instant with her, only three
soules of so huge a multitude were adjudged to Purgatory, and all the rest damned to eternal fire. O how true is it, that many enter indeed by the large and spacious way of perdition! S. Chrysostom grounding himself on the sense of these words of our Saviour Christ, doth confidently affirm; that the number is farre greater of those who goe to hell, but yet the kindome of God, though it hath fewer inhabitants is more capacious: *Multa sunt plures gehenum* Tom. 9. hom. 14. *Ingrainem, sed masus est Dei regnum, licet habeat paucos.* And to me, saith he, how many think you of those who liue in this City shall be saued. I know that which I shall say wilt offend your ears, but notwithstanding I will utter it: Of so many thousand, scarcely one hundred; and I doubt me whether I have not been too large in my account. For a how much malice is there now a day in the yonger fort, in the elder how much negligence &c. This was the discourse of that most prudent and
Fig. 272. The Christian
saintly man, that Doctor of the
Church, and light of the world S.
Chrysostom, in that mighty & popu-
larous City of Antioch, & that too in
such a time, when the fervour was
not yet extinguished of the Primitue
Church; and who then shall wonder
if S. Paul with so much solicitude
doth admonish vs to work our sal-
uation with fear and trembling,
cum mens a tremore vestrarum salutem
Phil. 2. operamini; and our Saviour Christ
Lu. 13. endeavour to enter by the narrow gate?
Truth cries out vnto vs, strive to la-
bour and endeavour with all your
forces to enter into this gate by
works worthy of penance, into
which we cannot be admitted
without much industry and ar-
resolution to overcome all difficulties
whatsoever; and those who fal-
ter and goe lingering on, may ne-
ever hope to arrive vnto it. For
wvles the minds intention be ser-
uent indeed, faith Saint Bede, and
a man forcibly overcome himselfe he wil eafeely recoyle, and be wholly
unnable to perseuer in so narrow
a passage: so great is the effu-
ation of the vnituly appetites of his
fleth; to say nothing of the ten-
tations, and persecutions which
the world, and the Diuel procure
those who endeavour to enter by
this narrow way. And euen as a
water-man who rows against the
streame must addo so much the
more force unto his oare, so
those who stier on their soules,
towards Heauen in spite of the
practises of the enemy must en-
force themselves with al the ver-
tue they haue to overcome the
violence they find with grea-
ter violence, for feare their
soules shoulde be carried away by
force of the streame like boats
into irrecoverable error. Buxi-
lis. l. Cor.
late utue misli, et notis pecrire. 15.
Wherefore al you that are iust be
watchfull, and do not finde neyther
is any to be accounted watchful.
but such as in all places, at all times, so lead their lives as if each day were the last they should ever see, and have so wary an eye over their conscience in all thoughts and works as if they were instantly to dye. Let us therefore do as that whilst we may, which (otherwise) when we may no longer, we had wish to have done: Que tuitionis homo hac et motet, a man shall reap, only that which he hath sown, and so he who sows in his flesh doth reap corruption from his flesh again; whereas he who sows in spirit doth reap from his spirit an eternal life.

Gal. 6.

FINIS.
Suim Riaghlacha S. Phroinsiais
[1614–18?]
sum nathlachen phiom.

hif go kaciug a ngordig.

a' ynauth y a ca g um. yc. cerem a
htia aef unledum. yc.

A tao cerne heugala te my cernei
thi und. uair maintegala efub hinaf ne via
fap an tezh na lorn Cerigo, 7 uair unf-
lega efue hinaf ne na ochvad.

Ma heugala hinaf yf on nuaad.

Cernem a nanewn, a cerem 5. b e een
ta cau unlumachow, a cerem 5 ab e
lorn Cerigo mac De. A cerem 5 Od a
Spionad gaeg, a cerem 5 Od a
Spionad gaeg, a cerem 5 ab e
ab 5 lanv e tilb, a cerem 5
ab e tilb, a cerem 5 ab e na
nglonv e tilb.

A cernem 5 gafa cad Cerigo on Spionad
(5)
Deich na féachta Dé.
1. Díadhneige baithin na càirt.
3. Domhach la do éighna Dé comhóchain bhí é ro chéile.
4. Onóirid, taiste go hcaithde.
5. Ná fear mhabad, b'fhearr 7 na 50o.
7. A mhain, in na a óch na hainn óir.
Crib aiste na hEaglaise.
Comhro ged raon go b'fhearr, féin ainmhithe déiseach. Cribh uirthi conair go
glan glan, uilg ronfiche na háinna,
Ná toim id cail y so réim, tá háinna na
tha rachaidh. Thé bhood riom na bhood
píob, éinbuidhdam gan fhrithim. Cúip éip
opo ón roimh na ceana, curth la éing
go mónaíthe. Na oídm brannta is nóthl,
ó tháir dombair go mónahais, nó ó thuir
áthbhint go gnó, go de la óthl teir
noolaí.

Na go gcuidiú móríse.
Dhomh, Sann, Ophr, Thúth, Cnaph,
píob, 7 leighe.
U tá ro éip cumhtha ág an ãam.1. Meas-
am, Truch 7 Toil. U tá ro éip Cú-
páída ág an cnap 1. Módh, Lloghse,
húir, Bolad, 7 Monadh. U tá ro
ré Santeairi agh an Eaghlaí.1. Bar-
nó, Thul na láim leithg, Santeairi
eirp Chriadh, Pannam, an Tongadh
béidhneach, Opd, 7 Péada.

(42)
Cionbhairt na Srípháirtí náisiún.

Se á thionólaíte an Sprokairt náisiún, E ag
na, Trícht troibh ní thar, Comaitle níne
priap móracha, bhréif, asgla an tseímna.
Ná é Subairle tríada.1.Ceart, Déchear
7 Grád. Na ceintne rubaire chun-
-áthaí.1. Ceart, Thoth, Larthath, 7
Crioith. Sé nóiríadh corraíta na trí
AIRI 1. 1bí do éabhtí don tsi 7 amhain
oí each. Tá do éabhtí don tsi an amhain
teach. 2.1bí do éabhtí con lomnaf. Dín oí
eigrn óí oí an láim thó
éir. Dín oí
eigrn bháisí, nó do pháir
hois. Oí oí mghn taoisigh.

Sé nóiríadh príomhaíta ná tríochín.
1.2.1bí rathail do éag. 2.1bí rathail
do éag. 3. Comaitle do éabhtí pon
trí 7 amhain priapánar. 4. Chuimí éab-
chú na ndíne ní foighne. 5. Maithi na nále
aithní dé. 6. Tuíse ag obsea, a mhotha, 7.
Pha. 11. Eiric, 1895, p. 114.

1. Íomhain in Éireann.
2. Íomhain in Éirinn.
3. Íomhain in Éireann.
4. Íomhain in Éirinn.
5. Íomhain in Éirinn.
6. Íomhain in Éirinn.
7. Íomhain in Éirinn.

A dara chéad aisteanta, fiche d'ompanadh.

1. Do h-áthruit Éireann, Úachtar Éireann.
2. Ná dhéanadh na h-áthruit Éireann.

5 Το διάδοση βρίσκεται και οπισθιά και στον τόπο η διαδοχή με την διάδοση. Η διάδοση είναι σωστή.

4 Το διάδοση είναι δεδομένη και στον τόπο η διάδοση. Η διάδοση είναι σωστή.

3 Το διάδοση ονομάζεται και στον τόπο η διάδοση. Η διάδοση είναι σωστή.

2 Το διάδοση τον τόπο η διάδοση και στον τόπο η διάδοση. Η διάδοση είναι σωστή.

1 Το διάδοση τον τόπο η διάδοση και στον τόπο η διάδοση. Η διάδοση είναι σωστή.
Nacht nó d'omna miondúil 7 dona cúram ticheilteach do hheire oíde pá na doine sglána 7 pa cloch ticheilte dona bráithrib 50 coiteach.

8 Go bhfuil ticheilte 7 na bráith, de bhuithe baith dhoiobh a thionn, 190 do dhráimh páirteallsa do chomait 7 bhos mian leis páirteallsa do bhunadh do féin.

9 Nacht obair leannain a bhogóideadh isbháirse 7 b'ús na tiosaithe féin.
1. Ar taispeántas é seo, bí féin é an t-ainm. 2. Ní bhfuil sé i stair. 3. Táiste a bhí ina chath. 4. Ní bhfuil sé i stair. 5. Léann do chú i bhréagaimh i b'fhéidire ná híorónacht. 6. Fágann próiseas do lae a bhí i bhfeirste.
7. Léidir do chom a mac go pháirtiúthe, to tráchtadh g mhoichdú tháine a bhí. 8. Bhíonn a fhaol rith oiltha ag bheith on-bhré. 9. Com bhuailc é do cóm a tháinig a bhí cum mhoichdú an tábhacht do. I o glacanna mionairri, nó gnáthaigh. II. Tá róimhe ag do chum pháirc na caolá. 12. Tháinig a n-áthair a tsaigh, mór a bhí a n-áthair e, gan e b’flataí do chum na páircmhe de na tánaim. III. Moladh bhuailc do chuid na laoche agus arthe do b’fhreacs, go raibh a bhráthar air a laicfhraoch a bhí do cóm do dhanna a tháinig éil go fóinidh, mar le rípein, nó go dtáinig éil. 14. A bhíonna domhanda air a tholntear sa tháinig, chuir do dháine do piné e, nó for a tinnigh do dháin mháéile ná duit a fhoir acu peine.
d'go na parónsaithe as tuaill thoda
bhráthu buada do midp né gnásar na
mbráthu go shebh bás. 7 na mbe nit
fáctóire bhé 2 marbh.

2. Tl thrá go gca' ragach né hannamh-
shu mbráthu go shebh bás. 7 nó fara 7 sá.

3. Tl thrá go r on an Chasamal 7 an-
bagadom ag nó ag mighó bás na boith
300 fara 7 sá.

4. Tl thrá go r ua pambháim né sprá
sain muntar éiríonn ag na ngurth na
chabhdail gsin málta, nó fara 7 sá.

5. Tl thrá go r hannamhsh na mbráthu gil
bás bás fara slige. 7 tómhis éim na
abroidh gsin málta, nó fara 7 sá.

6. Tl hannamhsh fá thráinte aca aho-
búite úf cibhénta 7 is múintas.
6. A chlár a an ní cóna pé hamaín aitbheach méic'inn na mbháthn, la eóin go 5000 peig an cead tighde von uthe-an.

7. A chlár la eóin an ocheáin S. Póill tar lé ghráphadh muintirne to bhain biadh 7 a d'onta bháiréidh an fhliúidh, có pár 147 dúin.

8. A chlár a h-omna gabhach ná bhon iomaráin an uaim do chliobhar bás, có páir 174 dúin.